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UNITED BIBLE SOCIETIES

BULLETIN

FOURTH QUARTER - 1956

CONTENTS

		Page
The First Ten Years of the U.B.S....	O. Béguin	138
Forward to the Next Decade! ...	Eivind Berggrav	143
United Bible Societies Summary of Events		152
Bible Typography and Bible Illustration	Herbert Renner	155
The Task of Bible Illustration ...	Bo Runmark...	159
Rembrandt—a Painter of the Bible	W. A. Visser 't Hooft ...	166
Tilling the Soil	Kurt Zabel	168
New Shoots in God's Field	O. Béguin	173
News from all the World		175
Personalia		184
Audio-Visual Aid Notes		185

THE FIRST TEN YEARS OF THE U.B.S.

by **Olivier Béguin**

True tradition in great things does not consist in doing again what others have done, but in rediscovering the spirit which produced the great things and would produce quite different ones in different times.

Paul Valéry

The world was just breathing again after the horrors and nightmares of World War II ; UNO, like some Noah's ark, had dropped anchor in a new world blossoming with optimism. Men could relax ; the barriers of war having been torn down, men could be one ; the world was one and was to remain one. Men were to have one standard of life—the highest. In this world brotherhood, colour, race, creed, strength or weakness were of no account : on the path to human happiness all men were equal and every man according to his capacity, was entitled to share in the common effort.

The Church too was acting as a unit : in service to orphaned missions ; in union talks and progress towards it among the missions and churches in South India ; in ecumenical services to prisoners of war, refugees, D.Ps ; in the reconstruction of churches, in the steps towards the formation of the World Council of Churches ; there was the vivid memory of the World Conference of Christian Youth in 1939 in Amsterdam and the vision gained there of the oneness of the Church underlying all divisions ; the Fulda declaration of guilt proclaimed by the German churches . . . . all these and other factors provided pointers to and signs of a new consciousness of the interdependence of Christian forces and peoples throughout the world. One must perhaps have lived in London, with its numerous Anglo-foreign Christian fellowships of the late war years, or in Geneva, with its headquarters of many international Christian organisations, when even before V-Day Church people were pouring in from all continents, to understand fully how strong that feeling of relief was. In spite of the wounds of war and the physical separation, Christians were one under the same Lord ; the bonds of unity within the Church of Christ had held firm. The oneness of the Church was no dream. Churches and missions all over the world were indeed one great family.

It was into such an encouraging world, with the Church in such a live condition, that the U.B.S. was born ten years ago.

World-wide and missionary activity

In actual fact the U.B.S. was, like the United Nations, a new body for an old spirit. The missionary drive, the spirit of universality, the sense of and desire for collaboration in the call to others to join in, were already significant features of the Bible Society movement a hundred-and-fifty years ago. Unfortunately, because the Bible Societies were also living within the setting of

their era, this unity of vision and purpose faded when national consciousness began to grow. Yet the spirit was not dead. Frequent bilateral discussions and agreements can be traced in the history of the Bible Societies, eventually leading to mutual covenants, joint agencies, tripartite agreements—all features and expressions of the one great concern of finding the best ways of supplying *all men* with the Scripture. In 1939 one further step was taken. The main Bible Societies called together a World Council of Bible Societies. Yet because of the war it remained stillborn. But the ground had been cleared for the creation of the U.B.S. In 1946, at the invitation of the American Bible Society and the British and Foreign Bible Society, delegates from many parts of the world came together : Bible Society agents and secretaries, church leaders, Bible Society committee members. A new era was to start in Bible work. A new chance was offered to old, inactive Societies to make a fresh start; churches which had benefited from the work of others in the past were now called upon to share, through the proper agencies, in the worldwide task. And indeed here, too, as all the participants felt, a breath of new life was blowing ; an old vision was being recaptured ; a genuine enthusiasm for the cause had been rekindled.

The U.B.S. became the expression and symbol of this revival of the old spirit. One world, one task and all pulling together on the same rope. All were called : "a national Bible Society or Committee, no matter how small its contributed income, should take some proportionate share in the world-wide work." 1) The stress was not on safeguards ; it called for an extroverted attitude. It is this emphasis, this vision—missionary and world-wide—this challenge to all, which sounded new and exciting and which gave its appeal to the U.B.S. idea and stirred into action Societies which had lost their ideals. It was not meant, of course, that each Society should thereby be at work everywhere, or duplicate the work already done by others. But everyone, young and old, rich or financially dependent, was to be made and kept aware of the fact that Bible work anywhere in the world was indeed done in the name and on behalf of all and had to be their concern. The world-wide task was no longer to be the exclusive privilege of a few large and powerful Societies. Such Societies were now called upon to recognise and express the vicarious nature of their activity, done on behalf of all, and to work out the appropriate ways and means by which the share which others were ready to take in the world task could receive concrete expression without unduly disturbing the forces already at work.

In the Church, for the churches

However, the creation of the U.B.S. has been more than an outburst of the old universal and missionary Bible Society spirit, more than an unprecedented concrete expression of a sense of unity, of belonging together, of common responsibility for a common task. The founding of the U.B.S. also came at a time when a new church consciousness was gaining ground all over the world. No Christian organisation exists or can live outside the Church, outside the Body of Christ. Bible Society work is part of the life and activity of that Body. The more the churches themselves become conscious of belonging to the universal Church, the more have they to become aware that the production

1) From E. M. North's "Basic Elements in the Work of a National Bible Society or Committee", a paper presented at the U.B.S. Council meeting in New York, 1949, and given "general approval" by the Council, to be "forwarded to the member Societies for the consideration of their Boards."

and distribution of the Scripture is one essential aspect of the Church's life. The more Christians also become church-minded, the more they too have to become Bible Society minded.

Bible work is not and cannot be the responsibilty of the Bible Societies alone. It is an obligation in which all churches and Christians must share. Too often churches and Christians have taken or still take for granted the work of the Bible Societies. The U.B.S., by its very existence, by the ecumenical contacts it was to establish, by its backing of the efforts of national Societies or agencies, was called to raise Bible Society work out of its semi-seclusion and to re-establish it at the heart of the Christian enterprise.

For years many Bible Societies or Agencies, like many missionary and evangelistic movements, had lived a somewhat marginal existence as far as the churches were concerned. Others, on the contrary, had become so much embedded in ecclesiastical routine, coupled with a lack of a sense of missionary obligation, that they had lost almost all their individuality. The new Church consciousness which has been spreading around during the last twenty years or so is now forcing the Bible Societies themselves into a new relationship with the churches, one of the main landmarks of this development being the foundation meeting of the U.B.S., when world-wide Bible work was considered and discussed together, as a *common responsibility*, by Church and Bible Society leaders. Of course, as long as the ecumenical spirit had not permeated deeply into the churches, creating in them a sense of togetherness and developing in them a new vision of the Una Sancta, Bible Societies, as far as they were missionary-minded, had to act independently of the churches as such, in order to remain all things to all men. To-day the churches also have emerged from their individualism and are on the way to "staying together" and "growing together" and are becoming increasingly conscious of their missionary obligation. The time had come for the Bible Societies to recall that their work was being carried out on behalf of the churches as an essential part of the activity of the Church. They were in a stronger position to do this, since with the formation of the U.B.S. they themselves were acquiring renewed strength and expressing their unity of concern and purpose, and their intention to go forward united in their work.

The dawn of a new age

Universal, missionary, ecumenical : these fundamental characteristics of Bible Society work were reaffirmed powerfully in 1946. This reassessment took place, as we have seen, within a new framework in world affairs as well as in a new period of the churches' history. But there is another factor which gave an additional dimension to the vision of Bible Society work as conceived by the founders of the U.B.S. The churches have not only recaptured the sense of unity and the consciousness of their missionary obligation ; they have also become Bible-minded in quite a new way. From a verbal acknowledgment of the importance or centrality of the Bible, they have moved to a hard struggle to learn to search the Scripture in order to discover what God's Word is for today. In a traditionally christianised society it was relatively easy to acknowledge the relevance and authority of the churches' teaching and to apply it to daily life. But in our secular, scientifically and technically minded society,

people are no longer conditioned to receive uncritically and without questioning the traditional explanation and exhortations they hear from the pulpit. They want the references and credentials. And thus churches, preachers, theologians, have had to turn to the Bible, to read it and interpret it, not as a human historical and ethical book but as coming from God and containing His Word for to-day—His Word for a world in which His people become a neglected and despised minority, amidst disintegrating societies and morals, and menacing totalitarianisms.

Up to recent years science was on the way to finding the key of the mysteries of existence and of life. Popular philosophies followed suite. God had died, they said ; the universe was becoming meaningless machinery. Scientists now seem much more reluctant than their predecessors, who knew much less, to admit that science can penetrate to the roots of things and explain everything. After two world wars it is also as if one age were coming to an end—the age that believed that moral progress automatically accompanies scientific and technical progress. There is a vacuum developing in the mind and life of men and peoples. Ancient religions are experiencing a resurgence of life (including Christianity !) ; those who cannot go that way either cling to the out-dated scientific (Marxist) explanation of the world or founder in some nihilistic existentialism.

Yet this is the time God has chosen to bring His Church back to the Bible, back to its missionary obligation, back to its desperate desire for unity. And this is the time God has also chosen to call our Bible Societies to new life and service within His Church, holding before them the threefold vision : united for missionary service in the world. Many question marks may be placed against many traditional and historical aspects of Christianity. Had we only to rely on them, the future of the Church would look grim indeed. But the risen Christ is in control and the new life which He is breathing into His Church and into the Bible Societies is a sign of this. The creation of the U.B.S. happened to demonstrate this in a momentous way.

No cause for complacency

Have we, individually and collectively, lived up to that call ? This anniversary ought to be the occasion for us all to examine ourselves. The coming into being of the U.B.S. entailed three new developments : a new spirit in Bible Society work in general ; a new way in which Bible Societies could work ; and an agency specially conceived to undertake specific tasks on behalf of and for the benefit of all Bible Societies. Viewing the work from these three angles, where do we stand now as individual member Societies or as a federative body ? How far has the existence of the U.B.S., our membership in it insofar as individual Societies are concerned, influenced, transformed, renewed our ways of thinking, our methods of work, our planning ? What have we done and been willing to do, in order to implement, spread and further the threefold appeal made by the founders of the U.B.S. ?

For ten years the U.B.S. has been plodding through Councils, conferences, committees and sub-committee meetings, functional groups, questionnaires, statistics, documents, periodicals for translation and for the dissemination of news, surveys and inquiries, memoranda and appeals to churches or missionary

societies, contacts of all kinds with ecclesiastical and other religious bodies. There is no need to enter into detail : a great amount of co-operation and willingness to co-operate among Bible Societies themselves has certainly been achieved ; century old sclerosis-stricken Societies have regained or are regaining youth and vigour ; churches have been aroused and closer relations with them established ; younger Societies have found encouragement by being brought into a world fellowship and have been invited into partnership ; Societies active on a world scale have accepted the help of smaller Societies in their work. The coming to life of the U.B.S. has indeed left many traces in the activity of the Bible Societies.

Yet this is no time for complacency, and he would be a blind man who thought that the challenge of 1946 had been answered and answered well. How slight is the participation of so many U.B.S. members in the world-wide task ; how indifferent still are large sections of the churches and of Christianity to this fundamental ministry of the Church ; how individualistic still is the approach to the common task ; how heavy the pride of the past ; how nationalistic the outlook of many. The art of planning together or even of keeping in mind the world picture and the share of others in it is still in its infancy. The working out of long range policies seems hardly to take into account the economic changes and political trends now taking place in the world ; the need for checking the programme of one's own Society with that of others has hardly been felt yet. One could go on, touching many a field of Bible Society work and noting how often, by sheer inertia, by tradition, by unconscious conditioning, co-operation is hampered, the missionary outlook limited, and wise stewardship impeded.

A formidable task is set before the Bible Societies. We were faced with it ten years ago. We probably had some illusions as to its difficulty. It is only when he is at the foot of the mountain that the climber begins to realise the full extent of the effort needed. We have started climbing ; but the summit is far and high. Still it shines before our eyes with all the brightness of a God-given task, and if we try to encompass in one view the way already covered and the path opening out before us, these verses of Paul to the Philippians seem particularly fitting for the Bible Societies and the U.B.S. to-day :

> "I don't claim that I have already attained it, or that I have already reached the state of perfection, but I press forward to grasp it, knowing well that I have already been myself grasped by Christ Jesus. I don't mean by that, brothers, that the prize is already in my grasp. I only assert this one thing, that refusing to look behind and straining breast forward towards the goal, I press on to win the prize of heaven, to which God has called me in Christ Jesus."

Phillippians 3, 12-14 (Wand Translation)

FORWARD TO THE NEXT DECADE!

A personal letter from the President of the United Bible Societies

Dear Béguin :

You asked me to prepare a message in connection with the tenth anniversary of the U.B.S. As you know, official "presidential messages" are not my style. Please accept a surrogate in the form of these 'fireside remarks' for the occasion.

EIVIND BERGGRAV

I

A TENTH birthday is no reason for great festivities, for these are only justified when one has the feeling of having accomplished something, or at least of having some sense of satisfaction with one's achievements. Yet the U.B.S. feels anything but satisfied. After ten years of existence we do not look to past achievements but forward, knowing that very big tasks lie ahead. Indeed, this is our reason for jubilation : that the tasks before us are so great that we feel them to be far beyond our power. Whenever God wants to bless men or a fellowship he makes overwhelming demands on them, so that they shall realise how inadequate they themselves are. The World Bible Front is God's call to us—providing for us to-day a cause of both happiness and humbleness.

"Do you think the U.B.S. will slow down soon and die, or do you really think it may survive ?" This question came to me from one of our friends some time around 1949. I felt a stab in my heart. If you concentrate on your own power and capacity you will always be wounded by such a stab. "Cursed be the man who maketh flesh his arm" (Jeremiah 17, 5). If we are truthful, ' Fellow-Workers ', must we not confess that we have at times experienced some uneasiness during the past ten years ?—a sense of anti-climax after the bright enthusiasm and the warm display of goodwill when we had faced the facts in 1946 ? Had we started, we asked ourselves sometimes, something which God could not bless ? We felt tempted to measure *our* strength, our problems and our opportunities. There often seemed reason to be frightened, but more often we were reminded that behind the black there was the power of God.

Clouds were to be noticed even on that sunny morning of 1946 at Elfinsward, when we decided to start the U.B.S. Frankly speaking my personal concern was the relationship between the "big" Societies and the "small" ones. I felt that the partners in the U.B.S. would never be able to get on an *equal footing*. The two big ones, I thought, would inevitably *dominate* the whole U.B.S. What I was concerned about was the effect of this domination upon the majority of U.B.S. members. When I took the chair for the first time, I called upon the General Secretaries of London and New York and asked them to sit beside me. When we were seated—pointing to myself and to them—I quoted Isaiah's words about the wolf and the leopard, "and a little child shall lead them". There was one relief as we faced the task given to us : that we were all just "children"—and "Thine is the kingdom, the power and the glory".

A romantic feeling ? Yes and no : faith is not romantic, faith is factual. There was one fact that could not be overlooked : the U.B.S. was needed as

part of God's work. The romantic element would have been just to assume that we would be able to work alongside one another always being nice and co-operative, as we were on that morning while under the inspiration of this historic moment. Faith includes recognition of the fact that men are human, that they are Adams, even when active at the centre of Bible work. The question of prestige is alive—in individual as in national co-operative enterprises, not only in secular politics but in Christian work. Pig-headed people may be Christian workers too. In my mind, then, I could foresee heavy clouds, thunder and other climatic depressions. But behind it all : the sun.

Humanly speaking I trusted that the two big ones and their co-workers would support me and us, and be sunny : and so they did. Their successors did as well. The "child" of course was more often led by the leopard than the opposite, but the encouraging thing was the good team work which always existed in the U.B.S.

The next problem : there was no clear programme, no distinctly agreed aims of the new society. I think Béguin was right when he said once that the most important experience in Elfinsward was that of a new climate. We all felt that something like spring was in the air in Bible work. We just allowed ourselves to be enlisted as workers in the garden, confident that there would be something to be done. This proved true. There were shoots hidden in the soil of God's Bible garden ; as they sprang up we saw what had to be done.

Those who regard the U.B.S. with a negative eye we assured that it would not be any sort of super society. It had no other task than that of co-ordinating help, avoiding duplication of services in the "mission field", acting as a clearing house for experience and plans. In the forefront of our vision was the need for Scriptures in strategic parts of the world in those post-war years ("Germany needs one million Scriptures", then Japan, Africa and so on).

Consequently, the idea on the first day was to establish some central office or headquarters, and set up rules for its organisation. As we were considering this practical task it soon became clear that a previous idea proved true. Fourteen years earlier there had been in London a Staff conference, at the invitation of the B.F.B.S., for considering co-operation between the New York and London Societies. In a Foreword to the Elfinsward report, Dr. Eric M. North writes about this : "The conference (in 1932) initiated a policy of united work by the (two) Societies in the various countries as under-girding the formation of national Societies and, on the inspiration of the Rev. A. H. Wilkinson (then a General Secretary of the B.F.B.S.), *saw in the future a world Council of Bible Societies*". Now—fourteen years later—when Dr. North was going to draft the rules of a central office, he felt strongly that this "office" needed the formation of a council of Bible Societies to which the officers should be responsible. We of the small Societies felt the idea of just "an office" to be something more modest—but facts have proved that we had to let faith enlarge our plan. Like William Carey, who was much in my mind then, we had to "expect great things from God and endeavour great things for him".

We have to be cautious in using big words. I would not dare to state that we felt like Crusaders. Yet, as the enormous "World Bible Front" was revealed to us, fact and faith co-operated and I felt humbly in my mind that in fact the U.B.S. was God's will.

This did not make everything easy and promising from the outset. The clouds were sufficiently real. But even among the realities, some were of a positive nature.

The inspiration had come from one of the "big" Societies (London) ; now the implementation was suggested by the other (New York). I felt therefore that these two could never in future say that a majority of the "small" Societies had imposed themselves on the U.B.S. The rules as drafted gave *each* national Society one vote on the Council—with no difference between "big" and "small". I felt this regulation was a sacrifice on the part of the big ones. I greatly admired the courage and generosity of the London and New York Secretaries, for I could not expect that in such a new and revolutionary venture there would not be—in the big Societies—some committee members who would consider that the establishment of the U.B.S. was rather a nuisance. It was evident too that the coming into being of an "equalitarian" U.B.S. would bring with it a heavier burden of work for the staff managers of London and New York—and less freedom of action. In fact the "big" Societies (including the Dutch and Scottish, who were also doing important work overseas) pooled their wide experience, their information and their plans, and entered wholeheartedly into the world fellowship of the U.B.S.

My fears have very much diminished during recent years, seeing how well things have worked out, even if there has been some natural friction at times. Looking now at the past, I am happy even about the occasions when we were thrown into deep waters and could not but feel our small vessel to be very incompetent. Each time God spoke to us by letting us face facts and above the facts of this world —the fact of Himself.

How many times did we not have to alter the statutes ? At almost every Council meeting something had to be amended. Some of us felt uneasy : had we had so little foresight ? But this was part of our growing. The U.B.S. is not some artificial product of desk planning. It was born a helpless child, but as circumstances arose the child had to adapt itself to new requirements. But rules and regulations (and ours are now flexible enough) are dead weight if not inspired by a living spirit. We have our framework ; now in our hearts must be the word "Forward" !

II

As already mentioned, the need for Scripture supplies was great in some parts of the post-war Europe, as well as in Asia and Africa, and seemed to be the most urgent task before us.

Such a concrete task catches people's imagination and is a sure means of making them open their hearts and their purses. All of us started on the programme, and our fellow-Christians listened and became keen on it. In 1946 at Elfinsward Bishop HANS LILJE, the then representative of the German Societies, asked for materials for one million German Bibles, to be published in Germany. Only two years later, at the U.B.S. meeting in Dunblane, Scotland, the Treasurer of the A.B.S., Dr. GILBERT DARLINGTON, reported that all the materials had been sent to Germany and the books were being printed. This achievement was the result of *united* efforts, some smaller Societies taking their good share. In addition several other areas in a few years became saturated. The need of united *production* was met by *co-ordination* of efforts, the

U.B.S. serving as a "headquarters" of the "front". In short, it became clear how life was beginning to circulate in the body of the Bible Societies as they worked together.

This was not the only result of this action. More important, I think, was the fact that we had all opened the pages of the world map and discovered the extent of the "World Bible Front". At the first meeting after Elfinsward, Amersfoort, in 1947, a full review of the main "sectors" of the front was provided by detailed reports. "It has been quite strenuous for our poor brains to follow all the reports we have heard to-day from all over the world, but I think that very much of it has really come into our hearts", said one speaker after the reports had been delivered. He added : "All these figures we have been given are spiritual figures, they are from God. I should say this is the day of baptism of the United Bible Societies. In this day's sessions we have heard all the tongues of the world, and they ask for the Word of God".

Later on someone thought that the the original aim of the U.B.S. had been to stir all national Societies to active co-operation in the World Bible work. This was not the case from the start. It came to us. All too slowly have we responded to the voices referred to in the passages quoted above. Readers of the Bulletin will know how the sense of responsibility for world-wide distribution is now infecting nearly every small Society. The Swiss and German Societies have for several years been contributing towards the cost of Scripture production in two or three languages of the mission field ; the Swedish and Danish Societies have financed the latest B.F.B.S. edition in Tamil, and in 1951 the Norwegian Society took over full responsibility for the production of Scriptures for Madagascar. More Societies are coming forward as active participants in the world responsibility, each helping an area in which their churches have worked or are still active.

This development, it seems to me, is the main result of the beginning we made ten years ago. But we did not know then what tasks God had in store for us. Until 1946 we of the small national Societies thought that the world task was so well done by the big Societies that we could go on calmly producing for our national area alone. We were *impressed* by the work of the big Societies, but perhaps also *depressed* by its great extent. But although the big Societies had been doing their utmost, highly important work remained undone because *we* had failed to do it. Thanks to the contacts we were able to have through the U.B.S. with the Societies active in "missionary" areas, we became aware that God had a task for us to share with them.

III

The 1932 Staff meeting mentioned above issued some principles of collaboration, to encourage the spirit of team work among Bible Societies. One principle was : *To remove the spirit of selfish competition wherever it is found.* The negative word for this is "prestige". In Bible Society work as in other Christian work we had to ask ourselves, "Can we get rid of this bad factor 'wherever it is found'?" As a matter of fact it *is* to be found. We pharisees of "smaller" Societies do well to recognise that the mote is not only in the eye of the "bigger" ones. There is a "beam" in our own. As the Dean said to the Sunday School children : " Even I myself am not quite without sin " !— Sin has to be overcome by stronger remedies than our self-examination and our

"principles". But self-examination is also effective. When faced with God's call, we become gripped by Him to the extent that our minds are open to new ways. Pray that God will remove selfish prestige "wherever it is found", even in ourselves.

A difficult job ! For there is surely an element in the desire for prestige which urges us forward. If a church body makes it a matter of pride to take its share in the big world team, this may add to the inspiration. Only in this case take care that you do not drive out the Spirit of Christ. Let God be the Master. All of us are servants.

As to *national* prestige, we have to admit that the growing demand for independence in the younger churches in the Far East and of Africa implies something which is not entirely good, but that in the main it has contributed powerfully to the growth of the Kingdom and the establishment of the churches.

Some have asked : should it not then be one main aim of the U.B.S. to establish independent national Bible Societies *everywhere*, and thus put an end to the many "Agencies" of the big Societies ? In all the U.B.S. circles, certainly in London and New York, there is joy when an Agency becomes independent. (Remember what happened in the area of India, Ceylon, Brazil, Japan, China, Korea, Indonesia, Belgium, Austria). But none of us would wish to establish independent Societies for the sake of satisfying their national prestige. The main thing is not independence as such, but the possible awakening of a sense of *responsibility* by means of such independence. Care has to be taken that all new Societies are soundly based ("Self-governing and responsible for the work within their own borders" was the phrasing as early as 1932.) On the other hand, once the step has been taken, we have to *trust* the young ones, *respect* them as collaborators and help to ease their way as they grow to be fully-fledged Societies, and not try to keep them as a sort of camouflaged Agency. (One practical way of achieving this, in a limited sphere, may be to ask these newly formed Societies to do some printing of Scriptures where this is possible. All printing need not be done in New York or London or Amsterdam. "Printed in . . . . . ", giving the name of the national city of that area outside the western sphere may be a better way of introducing the Bible to those people than if the place of printing is shown to be a western city. We have to appeal to quite human traits in order to promote the divine cause.)

In 1946 there were thirteen national Societies represented at the Elfinsward meeting ; to-day twenty-four national Societies form the U.B.S. and others may be joining within the next few years. This, however, is only a secondary issue. The real issue is the need for us all to be sensitive to God's leading. The fact remains, however, that thanks to the U.B.S. there is a much more co-operative spirit at work as between the various national Societies than there was in the days when we were few and entirely "independent".

IV

One is startled now to read in the Elfinsward report (1946) that the first main subject to be considered was : The Bible in Europe—its significance in the re-making of Europe. Startled, because here we failed. We had been reminded of the "very great significance (of the Bible) in the *making* of Europe" (the Bishop of Chichester) and of the Bible "breaking into the churches" in war time (W. A. Visser 't Hooft), and the needs of Europe were placed before us. And so we chose the traditional and easier way : we prepared to

supply the churches of Europe with the Scriptures. But we remained unaware, as we see now, of the problem of the relationship between churches and Bible Societies. Dr. Visser 't Hooft pointed this out. He said that the ecumenical movement is in the last resort a fellowship *round an open Bible*, and that a close fellowship was needed between the Bible Societies and the World Council of Churches. At that time we did not realise what we have subsequently learned : that although preaching and teaching people to read the Bible is a concern of the churches, the Bible Societies are also called upon to help and to find ways.

True, it has been proved in some parts of the world that the Bible may be its own best witness. But European experience points the other way, as we were reminded at the conference near Zürich in 1955, in the question of the Ethiopian to Philip (Acts 8, 31) : "How can I understand, except someone should guide me ?" The guidance of Bible readers is a task that weighs heavily on the minds of all of us to-day. The Bible Societies stick to their old programme : "Print Bibles without note or comment"—pure Bible text. But we can no longer overlook the other task. We have to ask ourselves : What is God expecting of us in that respect ? This is clearly not a responsibility of the Bible Societies alone. Nor on the other hand would it be a responsible attitude on their part to be disinterested in what people do with their Bible when they have acquired a copy. Experiments are being made in various countries—Bible Weeks, Bible groups, Bible mission, Bible campaigns —in which churches and Bible Societies co-operate. But further experiments, further study, are needed in which Bible Societies and churches must co-operate, particularly in some areas where there is a tendency for the activity of the Bible Society to be taken too much for granted (by the churches) as something which "runs of its own accord" as it was expressed in 1949. It is not a question of the Bible Societies becoming something like churches or Home Missions, but that from the Bible Society side we should begin helping and perhaps enthusing the local churches, co-operating with them also in producing helpful literature and in colportage, which in many places has been proved to be exellcent if well guided. This was our aim in appointing the U.B.S. Study Secretary, as a link between the World Council of Churches, the International Missionary Council and the Bible Societies. The Rev. E. H. Robertson, who took up his work as Study Secretary in May, 1956, will in the next few years be engaged in this work of path-finding.

This world Bible mission is something which all Christians and churches can enjoy when they hear about it. Bible Society consciousness among the churches can also be increased if more use were made by member Societies of the two U.B.S. periodicals, The Bible Translator and the Bulletin. This would be another way of bringing about a closer relation between Bible Societies and churches.

V

Ten-year-olds are not renowned for gratitude. In this respect the U.B.S. is perhaps an exception. I cannot let this occasion pass without saying that we "small" Societies have indeed been inspired by what the "big" ones have done and are doing. London, New York, Amsterdam and Edinburgh have been used by God to this effect. On the other hand, the bigger Societies should not overlook the blessing that has come to them through this. You were, so to speak, isolated from us in previous years ; there was no channel along which the blessing to us could flow. Thanks to the channels opened

up by the U.B.S., the "big" Societies have now become *inspiring* to the others. Maybe as the years pass the "big" Societies will learn something from the team-work with the smaller ones. Someone on the staff of one of the bigger Societies once expressed the desirability of individuals of the different Societies getting to know each other, "lest old prejudices and present difficulties might strain too far our mutual patience". To-day I give thanks to all who have gone to the trouble and expense of attending our U.B.S. gatherings. To meet, for example, MR. MIYAKODA in person suddenly made Japan not only a black and white geographical notion to us, but something living. Reading the reports in the Bulletin from different areas, after such encounters, is something quite inspiring, for in them we find news of personal friends. The U.B.S. fellowship has meant a personalisation of the "Bible front". (We are all anxious not to spend Bible money for travel and conferences. Agreed ; but remember that they also mean inspiration for the entire work.)

The first individual to inspire us all was the Rev. JOHN R. TEMPLE, first full-time secretary of the U.B.S., and then also General Secretary of the B.F.B.S. Dr. Temple "sunshined" the U.B.S. into being. The ten-year-old to-day bows over his grave in Hong Kong in gratitude to God. Temple would not have succeeded through correspondence in persuading me of the task before us, but when he in person talked and lived and smiled out of his own depths of happiness and responsibility, he won the battle.

Or there was Dr. ERIC M. NORTH, of the American Bible Society, quivering with dynamic effectiveness, sometimes scaring me with his strong, uncompromising demands ; how he in person uplifted and humbled all our fellowship !

There was also DR. HERMAN RUTGERS, my fellow-student, whom I had met in Zeist as early as 1905, who was my living dictionary to Bible strategy, so often succeeding in enlightening me and my fellow-students. WILKINSON, PLATT and BÉGUIN know themselves how grateful we all are to them. The same is true of many other friends who cannot be mentioned here. They all helped to open our eyes to a vision of what God was calling us to do.

"The remaking of Europe"—I blush when I think of it. How narrow our horizon still was ten years ago. One of the main gains of the past decade has been that we have learned to see further and in broader terms, thanks not least to the inspiration of our pioneers. God's task remains before us. Lift your eyes to the mountains ; see how future continents like Africa and Latin America are now in the making, and that we are privileged to share in the hopes of a new development there, as in Asia (thank God for Japan and India and Indonesia !) and remember that Europe may become influenced *from there* if we do what is asked of us in the field of Bible work.

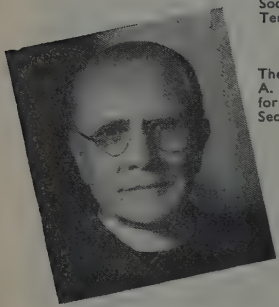
Let us go forward then : towards higher standards of production and distribution, towards closer co-operation with the churches, towards the vanquishing of the old Adam of prestige in whatever form he reveals himself, towards a wider view of God's purposes and calling, towards being "sunshined" by Him into greater courage and effectiveness all over the World Bible Front.

Member Societies, staffs and Committees, every one of you : be blessed and be a blessing.

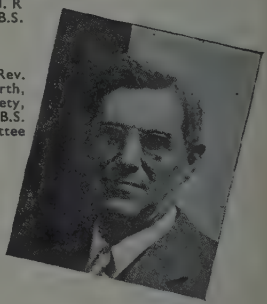
Faithfully yours,
EIVIND BERGGRAV.

SOME PIONEERS OF THE U.B.S.

The Rev. Bishop E. Berggrav, Norwegian Bible Society, President of U.B.S. with the late Dr. J. R Temple (right), first General Secretary of U.B.S. and General Secretary of B.F.B.S.



The Rev. A. H. Wilkinson, former General Secretary of B.F.B.S.



The Rev. Dr. Eric M. North, American Bible Society, a member of U.B.S. Standing Committee

Dr. H. C. Rutgers, Netherlands Bible Society, formerly Vice-Chairman of U.B.S.

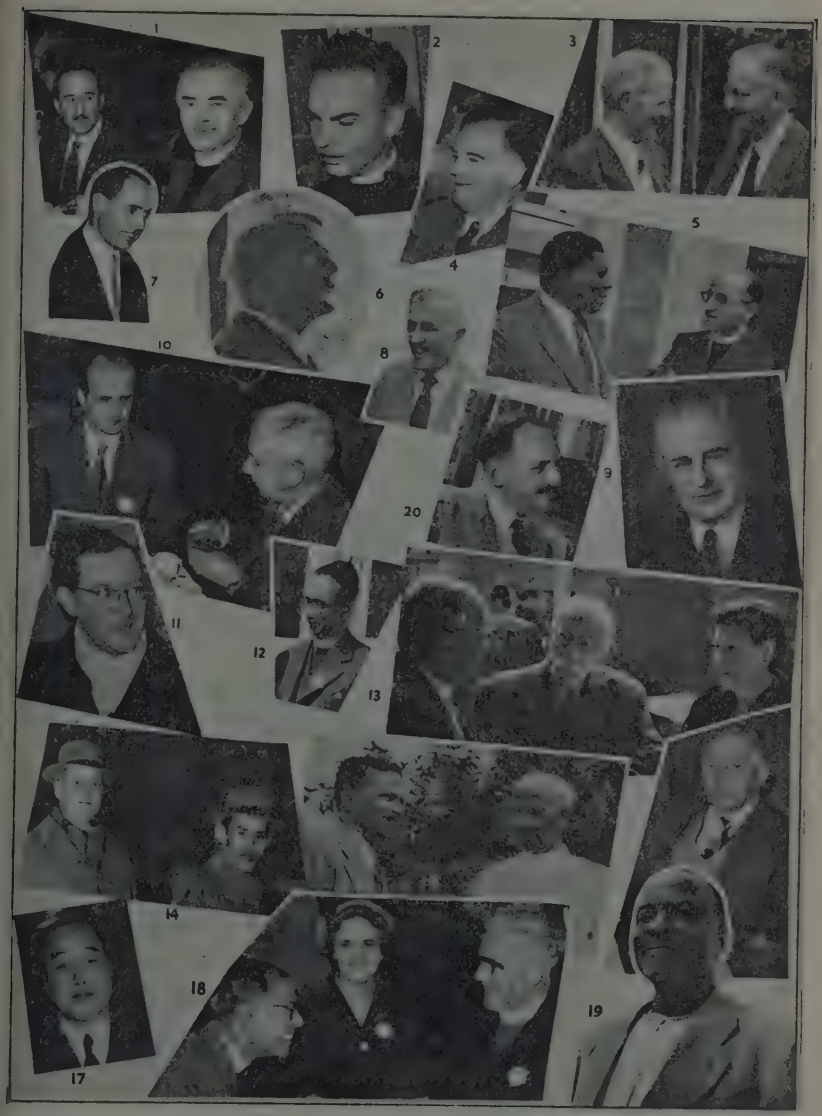
The Rev. Dr. W. J. Platt, General Secretary of B.F.B.S. and Chairman of U.B.S.

The Rev. Dr. Gilbert Darlington, American Bible Society, Assistant Treasurer of U.B.S.

The Rev. R. F. Chisholm, General Secretary of B.F.B.S. in New Zealand

The late Most Rev. T Archbishop A. Lehtonen, Finnish Bible Society

SOME PERSONALITIES IN THE FIRST U.B.S. DECADE



1. Sr. Jose Flores Spain (left) and Dr. N. J. Cockburn, B.F.B.S. 2. Dr. A. H. O'Neil, B.F.B.S. in Canada. 3. Rev. Alf Hauge (Norway) and Rev. R. Steiner (Germany). 4. Dr. Robert Taylor (A.B.S.). 5. Rev. P. K. Dagadu (Gold Coast) and Rev. E. Alves (Brazil). 6. Rev. T. Schlatter (Germany). 7. Rev. P. Caufriez (Belgium). 8. Mr. K. Uhl (Austria). 9. Rt. Hon. Lord Luke (U.B.S. Treasurer). 10. Rev. M. Parvio (left—Finland) and Dean O. Nystedt (Sweden). 11. Dr. K. Zabel (Germany). 12. Rev. S. J. Weerasinghe (Ceylon). 13. Canon H. M. Arrowsmith (left—Australia), Dr. M. Boegner (France) and Mrs. Jesse Bader (U.S.A.). 14. Baron van Tuyll van Serooskerken (left—Netherlands), Mr. G. P. Khouw (Indonesia). 15. Mr. P. Mahanty (left—India), Rt. Rev. Bishop C. K. Jacob (India). 16. Dr. H. Kraemer (Netherlands). 17. Rev. T. Miyakoda (Japan). 18. Canon Chandu Ray (left—Pakistan) and Bishop and Mrs. Sinker (India). 19. The Hon. S. W. Kalubya (Uganda) 20. Monsieur O. Beguin (U.B.S. General Secretary).

UNITED BIBLE SOCIETIES

SUMMARY OF EVENTS

1932	*London*	*Conference of American Bible Society and British and Foreign Bible Society. Consideration of effect on Bible Society work of changing world conditions.*
1939	*Woudschoten, Holland*	*Conference of Bible Societies (American Bible Society, British and Foreign Bible Society, Bible Society of France, Netherlands Bible Society, National Bible Society of Scotland, Norwegian Bible Society.)* *Emphasis on the need to work more closely together in various branches of Bible Society work and decision to form a Council of Bible Societies.*
1946 May	Elfinsward	**Conference of Bible Societies** (delegates from Czechoslovakia, Denmark, Finland, France, Germany, Great Britain, Netherlands, Norway, Poland, Scotland, Sweden, Switzerland, U.S.A.). Framing of constitution of U.B.S. Consideration of needs of post-war Europe.
1947 June	Amersfoort	**First Executive (later Council) of U.B.S.** Dr. J. R. Temple appointed as first General Secretary; branch office established in Geneva with M. O. Béguin as secretary. Study of world Scripture needs. U.B.S. incorporated in Delaware.
October	Woudschoten	**Conference on translation** (convened by Netherlands Bible Society).
1948 June	Dunblane	**Council meeting** Appointment of the first Standing Committee to act as Executive Committee. Statistical surveys on development of literacy in the world and Scripture needs prepared by B.F.B.S. research group. Death of Dr. J. R. Temple.
1949 April	Bunde (Germany)	**Regional Conference** for representatives of the German Bible Societies, with visitors from Britain, Holland, Sweden, Switzerland, organised with the help of the Religious Branch of the British occupation authorities in Germany (of which the Rev. E. H. Robertson was acting director at that time).
June	New York, Greenwich	**Council Meeting** Review of basic elements in the work of a national Bible Society or Committee. Creation of Functional groups on Translation, Production, Visual Aids. Appointment of M. O. Béguin as successor to Dr. Temple and closing of Geneva branch office. Launching of U.B.S. quarterlies: THE BIBLE TRANSLATOR and THE BULLETIN. Revision of the By-Laws and sub-title adopted for U.B.S.: "A world fellowship of Bible Societies".
1950 June	Jordans	**Functional Group on Translation** Offer by Norwegian Bible Society, presented by Bishop Berggrav, to undertake responsibility for Scripture production for Madagascar.
June	Matlock	**Standing Committee** Appointment of Dr. A. M. Chirgwin as U.B.S. Research Secretary, to work at W.C.C. headquarters in Geneva on The Place and Use of the Bible in Evangelism.

September	Vienna	**Regional Conference** attended by representatives from Austria, Belgium, Britain, France, Lebanon, Norway and Switzerland. Themes : The Roman Catholics and the Bible in Austria ; Colportage work.
1951 June	Sarpsborg, Norway	**Standing Committee** Call to Bible Societies to co-operate in world-wide task of meeting Scripture needs.
September	Nancy, France	**Regional Conference** Delegations from French and Belgian Bible Societies and churches, and representatives from Bible Societies in Germany, Switzerland, Austria, Holland, North Africa, South Africa, Scotland, England, Italy. Subjects of discussion : The place of colportage in the work of the Bible Societies. The outward presentation of the Bible.
1952 February	Ootacamund, India	**Council Meeting** Provision for associate membership in U.B.S. Message to the churches on better use of Scripture in life of churches and in their evangelistic work. **Regional Conference** with Indian delegation, representatives from S.E. Asia Agencies and Council members. Themes : The Bible, the Church and Evangelism, with particular reference to the situation in Asia; The Place of Women in Bible Society Work. Visit of General Secretary to India and Ceylon.
May 1st May 25th	London Djakarta	**Functional Group on Translation** Functional Group on Translation (in connection with N.B.S. Translators' Conference).
1953 June	Bad Boll, Germany	**Standing Committee** Appeal to missionary societies to extend the application of the Willingen motto (I.M.C. Conference, 1952), "initiative and mobility", to co-operation with Bible Societies in the field of circulating the Scriptures. **Regional Conference** for representatives of German Bible Societies, churches and church organisations, attended by the members of the Standing Committee and representatives from Austria, Belgium, Denmark, Finland, France, Holland, India, Italy, Norway, Sweden, Switzerland, on : The responsibility of the European Bible Societies for the supply of Scriptures to the mission field ; and Problems of the Revision of Bible translations in European languages.
1954 April	Elfinsward	**Meeting of Functional Groups** on Translation, Production, Visual Aids.
April	Eastbourne	**Council** Creation of Honorary Life Membership ; establishment of U.B.S. Sub-committees on Translation and Audio-Visual Aids, to replace former Functional Groups ; Strategy in Bible Society world operations ; review of Dr. Chirgwin's productions : The Bible in World Evangelism ; A Book in His Hand ; A Million Wanted ; Hints to Colporteurs ; Getting the Bible to the People. Proposal to W.C.C. and I.M.C. to sponsor, jointly with U.B.S., a study on : The Place and Use of the Bible in the Church.

1952 ctd. April		**Conference** attended by Council members and delegates from overseas to B.F.B.S. Third Jubilee celebrations. Themes : The Bible Speaks To-day to both older and younger churches ; The World-wide Ministry of the Bible Societies. General Secretary's visit to South America and Caribbean area.
September	Evanston, U.S.A.	**Standing Committee** Terms of reference for the new Study Secretary ; Strategy in Bible Society operations.
October	London	**Translation Sub-Committee Meeting**
1955 March	Amsterdam	**Translation Sub-Committee Meeting**
September	Zürich	**UBS-WCC-IMC Co-operating Committee** First meeting ; plans laid down for work of U.B.S. Study Secretary.
September	Boldern, Switzerland	**Regional Conference** for representatives of Swiss Bible Societies and churches, attended by visitors from : Austria, Belgium, Britain, Denmark, Finland, France, Germany, Holland, Hungary, Italy, Lebanon, Norway, Sweden, North Africa, South Africa, U.S.A., on : The Missionary Responsibility of the Bible Societies ; The relations of Bible Societies to churches ; Bible typography and illustration.
September	Boldern	**Standing Committee** Creation of a U.B.S. photographic library ; Creation of a U.B.S. commission on Bible illustration and typography.
1956 April	New York	**Translation Sub-Committee Meeting**
September	Bandung	**Standing Committee Meeting** Visit of General Secretary to Near East.
1957 *July*	*Brazil*	*Council and Conference.*

CHRONOLOGY OF U.B.S. MEMBERSHIP

Date of admission		
1946-47	American Bible Society	Danish Bible Society
	Belgian Bible Society	Finnish Bible Society
	Bible Society of India, Pakistan and Ceylon	French Bible Committee
	British & Foreign Bible Society	Japan Bible Society
	B.F.B.S. in Canada	Netherlands Bible Society
	B.F.B.S. in Australia	Norwegian Bible Society
	B.F.B.S. in New Zealand	National Bible Society of Scotland
	*Czechoslovakian Bible Committee	Swedish Bible Society

* Committee dissolved 1953

1947 Icelandic Bible Society

1948 Federation of Swiss Bible Societies (now Swiss Bible Society)
Union of Evangelical Bible Societies in Germany

1949 Brazil Bible Society
Hibernian Bible Society
*China Bible House

* Withdrew from membership in U.B.S. in 1951

1952 Indonesian Bible Society into Associate Membership

1954 Indonesian Bible Society (full membership)

BIBLE TYPOGRAPHY AND BIBLE ILLUSTRATION

by **Herbert Renner**

The following two papers were presented at a meeting in Brussels last April of a working group called together by the United Bible Societies to consider the sphere and scope of work of the U.B.S. Commission on Bible Illustration and Typography, set up at the Standing Committee meeting, 1955.

IT is a well known fact that the text of the Bible, during the past 2,000 years that is, as long as Christianity has existed—has always been produced in the script in current use at the time. We shall omit reference here to the time before the invention of the art of typography by Gutenberg, although the form of the Bible in the 1,400 years before Gutenberg would have a great deal to say to us. We may be thankful that again and again we have the possibility of looking to Gutenberg as the guide to an entire new way of production. Soon after Gutenberg the expression came into use which gives the name to our commission, namely "Bible typography". Typography simply means "writing with type", and we know that Gutenberg's invention was just a simplification of the expensive and slow process of writing the text of the Bible out by hand. Certainly Gutenberg's Bibles have been unequalled at any time and to-day his 42-line Bible still leaves us lost in admiration. We are all sure that God allowed such an invention to be made because the Holy Bible, His Word, was intended to reach all people, and it is also a well-known fact that the Reformation could hardly have been possible on the same scale without the invention of printing. We should bear in mind in our present consideration that the Bible of the Reformation was not divided into verses. On the other hand at that time it had many more marginal notes. When I looked at the beautiful collection of old Bible productions in the Gutenberg Museum in Mainz recently, it occurred to me that the use of marginal notes again might be reconsidered, for the balance of composition was not spoiled, nor was its lucidity and readability lessened.

If Gutenberg's invention and its further development by his successors up to the 17th and 18th centuries kept improving the style of typography of the Bible, the next period, from the beginning of the 19th century, with further technical developments, created the possibility of producing Bibles in large editions by the use of new engraving plates and matrixes. This was the time when the Bible Societies started their work. But we all know that the 19th century was a time of decline in creative art. We do not need to think only of calligraphy, but also of architecture, which at the end of the 19th century could only reproduce old styles, especially the romantic gothic. Surely no architect would think of building a church now in the style of 1890. We have learned in the meantime that such imitation is unworthy of the work in which we are engaged. To-day Bibles are still in many places printed in the style of 1890.

But I am running too far ahead. The most devastating intrusion in the typography of the Bible came about with the invention of the type-setting machine. Different as it was from the invention of Gutenberg, people were not able from the artistic point of view to accept the invention of the type-setting machine. That came about a long time afterwards. At first a relatively small number of varieties of type were produced. All kinds of

works had to be printed with these types : novels, poems, newspapers and, of course, Bibles. In this way a uniform style of Bible typography developed, which had the benefit of enabling the Bible to be sold at very low prices, as never before. The disadvantage was that the Bible was considered, especially by the educated classes, as reactionary in its outward appearance. And that is where we can begin. If I say at the outset that every epoch in Church history has given the Bible the outward appearance in which it spoke most effectively to the people, then we will have to consider the question as people of the 20th century : what kind of form is demanded at the present time so that the Bible may attract still more people ? In other words : Bible mission and Bible typography are indissolubly united. The subject of Bible illustration is referred to quite separately at the end.

In considering the question of the outward form of the Bible, we are not undertaking an interesting research into the history of art ; we are considering how to produce the Bible so that it speaks to all people, so that as many as possible come to love it, for it is our task to spread the Bible. We may not remain silent when our congregations explain that the outward form of the Bible to which they are accustomed is good and should not be changed. Every Bible Society which wishes to follow new ways in typography and also in illustration meets this objection. How often do we not hear : the parish rejects these new ways. Even if this were so, it would be necessary to think about such new ways, for it is our task not only to bring the Word of God to those within the Church, but also to those who remain outside. It is probably an accepted view that we should not make a uniform "modern" style of Bible typography, but we should consider what are the requirements for making the Bible loved as much by old and simple people as by those who are young and educated. But there is one thing we must avoid, even in relation to the parish, namely, a form of Bible typography which is dusty and out-of-date in appearance.

The foregoing opinions are not original on my part. Peter Behrens, a well-known calligrapher and architect in Germany, once said, "One of the most eloquent ways of expression of style in each epoch is the art of writing. Next to architecture, it gives the most characteristic picture of a period and most accurate testimony to the intellectual development of a nation." As already stated, to-day we do not build churches in the style of 1890 and we therefore cannot print Bibles in the style of 1890. No discussion is necessary on this point. We have only to discuss which Bible typography conforms best to our time. But there is a difficulty. Questions arise here which cannot be answered all in the same way. I should like to mention the special problem which occupies us in Germany at the present time, on the subject of typography. This is the contrast between Gothic type—the so-called German writing— and Roman type. How fortunate is a nation which has not experienced such a difference and contrast! As a result of the misconception that Gothic letters are German writing, since the invention of the type-setting machine in Germany, the development of really true and satisfying script has been neglected. This was apparent when the Altenburg and Berlin Bible Societies planned to publish the whole Bible in Roman type. It was discovered that the selection of good Roman types in Germany was very limited. But it was also revealed that German Bible readers, even when they are not absolutely conservative, are not willing to renounce the Gothic type. Therefore we are not in a position to answer the question of Gothic and Roman type dogmatically, to the effect that in Germany only the Roman type has the right to exist. I myself am of

opinion that the present trend is away from the Gothic type. All the Bible Societies, which up till now have mainly used this type, have a difficult task. It will be seen from this why the German producing Bible Societies in particular are interested in questions of Bible typography. Germany evidently has to catch up on a development which in many other places, especially in England, started many years ago and led to excellent results. These questions have also become of topical interest in other countries.

However, it is surprising that the Bible Societies did not always push forward at first in this direction. Take, for instance, the exhibition "Liber librorum".* For the most part it was people with their own characteristic personal approach to the Bible, who commissioned several calligraphers to prepare some specimen passages of the Bible. Looking at this exhibition we observe that these efforts of calligraphers are not very instructive for the Bible Societies. After visiting this exhibition in Stockholm, Bishop Berggrav wrote to me : 1. The specimen pages are nearly all too large (they are not Bibles for use). 2. The specimens are too monotonous. 3. These people have not received advice from anyone experienced in Bible study. Bishop Berggrav concluded with the true comment, "These are typographical experiments, but not Bible typography". There have always been people to whom the Bible has suggested creative works of art, whether they were painters, sculptors, musicians, poets or writers. The churches as well as Bible Societies have been right in not hindering such experiments. But with regard to Bible typography, we are on more dangerous ground. There is a risk to-day that private publishing houses wishing to profit from the growing interest in the Bible in many areas, may begin to publish Bible editions in a form of which we cannot approve. But in that case, how can the purity of the text be insured ? Indeed, I have heard that a shortened edition is to be published with modern typography and a very modern text. This is the point at which danger arises and this is why, in my opinion, the hour has come when the Bible Societies have to look into these questions themselves very closely. In Germany the Church authorities are beginning to be concerned not only with the revision of the Luther translation, but also with the question of the outward appearance of the Bible. There is in Germany a large committee entitled "The Lutheran Liturgical Conference". This body, on which sit liturgical experts from all the member churches of the Evangelical Church of Germany, not only from the Lutheran churches, was asked—in connection with the liturgical renewal and the publication of the new liturgy—"What are the congregations to be told when they ask the Lutheran Liturgical Conference for altar Bibles ?" The Conference came to the conclusion that there was no altar Bible available which could be recommended with a clear conscience. Thereupon many of the assembled theologians saw, probably for the first time, that there are some very important problems needing to be settled and a study commission has been formed to go into the matter.

All this shows how important was the step taken by the U.B.S. Standing Committee in calling for a commission on Bible illustration and typography, and what a wide field lies open for its activity. What ought the commission to do in practice ?

In my opinion the task of the U.B.S. Commission should be : 1. to assemble material ; 2. to inform ; 3. to suggest.

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* Specimen settings of the beginning of Genesis, contributed by typographers from various parts of the world, to commemorate the 500th aniversary of the Gutenberg Bible.

1. A collection of sample printings

Before the Bible Societies and our Commission take up a position as regards questions of modern Bible printing, a real stock-taking should be made. A collection of samples of Bible printings by all the Bible Societies, Bible publishing houses etc., should first be made. Included in this could be simple typographical experiments, such as the exhibition "Liber librorum", but our primary concern should be to assemble specimens of printings of the whole Bible, the New Testament, or at least of Bible portions which have actually been used and circulated. The person responsible for making this collection should be asked to attach to each specimen notes on all the points taken into consideration in choosing the types. The discipline of accounting for one's motives can always be very salutary. If the calligraphers who contributed to "Liber librorum" had had to take into account in producing their work that the reproduction of the whole Bible in that setting must be a practicable possibility, they would certainly have omitted a good deal of the detail in decoration and form. The Bible Societies, publishers etc., which will be asked to contribute their recent editions to the U.B.S. collection, should specify *why* they chose the particular type and setting of each edition. The same request should also be made in respect of binding and perhaps illustrations.

This collection of existing modern Bible productions must, of course, include those of other Christian confessions, including Roman Catholic editions. Attention should also be paid to editions which give selections of Scripture passages, because just in this direction very important and illuminating experiments have been made during recent years. I have in mind lectionaries, liturgies and books of Bible stories for children.

2. Informing Church and other interested circles.

Next, the U.B.S. Commision ought to examine the material, study the data and note what tendencies are to be observed. On the basis of this a memorandum should be printed, including illustrations and specimen typesettings, and sent not only to Bible Societies but also to the churches. Appropriate reports should be distributed to the Christian news service and to the press. In other words, the discussion about Bible typography and Bible illustration should take place not only within a circumscribed group, but, with the help of publicity channels, with a much wider public.

3. An advisory service.

We must not be content with informing ourselves about these important matters but should set up some centre to which Bible Societies might turn when needing advice. The situation is different in each country, and questions of the history of art and culture in any particular country naturally have to be taken into consideration. Nevertheless I believe that it is the legitimate task of the U.B.S. to point out unceasingly that the Holy Bible has to be printed and bound in a suitable and dignified manner. On this subjet the most complex questions will arise which should be discussed in the Commission. Any serious consideration of Bible typography and illustration leads to theological discussion. Since most of the calligraphers who contributed to the exhibition "Liber librorum" did not divide the text into verses and sections, it may be assumed that they were agreed that the breaking up of the text into verses and other divisions makes the type-page disjointed and unsightly. Theologians, missionaries, catechists and all who read the Bible will see here another problem : the verses came into existence in order to simplify the finding of

quotations during services, Bible studies etc. It had, so to speak, an educational purpose. Yet this breaking up of the Scripture text has meant that people are increasingly losing sight of the Bible as a book. Expressed in an exaggerated form, the Bible has become more and more a collection, an anthology of Bible verses. In particular some of the most meaningful and important passages have been lost sight of. In any case it is important to convey to the reader the impression that the Scripture is a continuous text. Because of this theological fact we should advocate the fixing of verse numbers in such a way that the typographical appearance will not be disjointed. We should keep in mind as an aim the abolition of the division into verses and a stronger emphasis on a division in sections.

Bible illustration* is a much more difficult subject, especially since it is much more closely connected with theological questions. I would only suggest that the Lutherans have a different opinion from that of our Calvinist friends on whether pictures can act as mediator in the proclamation of the Gospel. Yet we cannot leave this delicate matter untouched, because just on this subject a disastrous confusion has arisen.

Our Commission should endeavour, in the course of its research, to answer the following questions : What are the prerequisites for acceptable Bible illustration ? What is the function of Bible illustration ? Such questions open up a whole range of other problems which it would be far beyond the capacities of the U.B.S. commission to answer. Its main task and responsibility will be to draw attention to these questions and the problems involved, and to help Bible Societies, churches and artists to find the right answer both in the field of typography and in matters of illustration, so that our basic aim can be better fulfilled : to put into the hands of people a book worthy of the holy message it contains.

* See following article.

THE TASK OF BIBLE ILLUSTRATION.

by Bo Runmark

WHEN book illustrations do not form a main feature of the book, as they do, for instance, in many children's picture books, illustrated histories of art or certain technical handbooks, but are rather meant to clarify or make more alive a text which is complete in itself, one should keep in mind, in the process of editing and working out the production, what exact aims they are meant to fulfil. Are illustrations needed at all as a supplement to the text ? And in what way are they intended to help and serve the reader to assimilate the real meaning of the book ?

Although I have not had the opportunity to go deeply into the special problem of the illustration of Bible texts, and although I may be in danger of saying what is very obvious on the subject, I should like to point out a few different functions to be fulfilled by Bible pictures—that is to say, functions justifying the pictures' existence and providing guiding principles for their final shape.

The Birth of Christ, from "Images des Evangiles" by Pillod

Historical-documentary pictures.

The Bible deals with events and circumstances of two to three thousand years ago and which take place in very remote, "exotic" cultural settings, from our point of view. All of those who wish to penetrate the contents of the Bible must take a long jump through time and space. One can help the reader by means of commentaries and notes either in the text itself or separately. To a large extent this can also be accomplished with the help of pictures. In particular adult readers must attach importance to receiving the right information regarding geographical facts, or learning details about the cultural or everyday life with which they are unfamiliar. Things which require longer explanations in words can often be grasped immediately through a picture. To illustrate the Bible with this aim in view seems justifiable and also most important. The chief requirement that must be laid down for these pictures is that they should be free from factual error.

Illustration of this kind clarifies without, however, rendering the subject more alive. It complies with the desire for knowledge, but stimulates the imagination to only a limited extent. To speak in plain terms, such a Bible easily becomes a little boring. It illustrates the surroundings in which the biblical events took place, but is not able—without renouncing the basic condition of being documentary—to represent the persons and events of which the Bible tells, and still less to convey their religious and ethical message.

The collaborators in the B.F.B.S. Jubilee Bible—possibly the most outstanding modern example of an illustrated Bible with a historical-documentary aim—must have been conscious of this problem. One example : in the account of Christ's passion in the Gospel of John, there is an extraordinarily good aerial picture of the city of Jerusalem of that time. The factual instructive aim could not be better served. On the following page is an illustration depicting the Cross. It is a stylised Cross in a traditional manner, raised from a decorative background of clouds and twined with thorns. In this picture one has passed over to a symbolic-aesthetic representation, a

deviation which is not of the same advantage. (In saying this, it is not intended to imply that the historical-documentary task cannot be combined with others ; more of this later.)

Educational illustration.

When it is a matter of making children familiar with the Bible, whether in the teaching of the Church or that of the State, a picture is obviously an indispensable aid. Wall pictures, gummed colour-pictures and similar material have at all times been made use of in this connection. The ideal thing would, of course, be to produce the Bible itself with illustrations conceived from an educational point of view. Obviously historical-documentary pictures are not sufficient. These cannot be absorbed by the mind of the child, but require a reader with a better knowledge and more mature judgment. Where children are concerned, one must appeal to the imagination, the pictures must be alive and entertaining, though this does not mean that one gives a free rein to the artist's fantasy, as for instance is the case in certain serial strips illustrating the Bible. The free representation of persons and events as well even as the choice of the subject for documentary illustration should be strongly bound up with the requirement of educational suitability. Not everything in the Bible is fit for the instruction of children, and therefore in its illustration the need must be borne in mind to present to children what is essentially for their instruction. It has often been confirmed that the impression of the Bible and its world received in childhood has a lasting impact and has exercised a more or less determining influence on the adult, whether believer or non-believer. Every unnecessary deviation from concentration on the essential can result in giving the future adult a false attitude in his view of the Bible as a unity. In particular one must pay attention to the portrayal of persons and events. It is impossible to illustrate the New Testament for children without portraying Jesus and a number of scenes with Jesus as the central figure. He should be represented not only in a living, but also in a *true* way. Therefore any sentimental sweetness, for example, and romantic untruthfulness should be avoided. The picture of Jesus which one will show to children should agree in essentials with the interpretation of older people. This holding of the balance between a factual-informative and the imaginative-emphasized tendency must, of course, be done with the advice of educational experts.

Works of Art as illustration.

It is in the nature of the subject that any artistic interpretation of the Bible has to be free from any limitation to definite lines laid down by the publisher. The requirement of factualness and being free from error, as well as the educational suitability to which attention is called under points 1 and 2 above, is of no importance in this connection. Should the artist consider it possible to observe these things, it is an advantage, but it is no matter of reproach if he leaves them on one side. When the figures in Rembrandt's etchings were presented in garments of a somewhat fanciful oriental nature, no harm was done to the artistic value of his pictures. The purpose of Bible illustration by an artist is to convey his understanding and interpretation of biblical material, so that the reader can, through his mind, feel at one with the artist and in this way enrich his own experience. The genuineness of the experience from the side of the artist and his ability to give expression to it, are the determining factors for the artistic value of his illustrations. It is perhaps not so necessary to put any weight on the first point mentioned, since there are not many, in our day, who turn to an artistic reproduction of the

Äldre på Rostehemmet är 97-årige Lars Johan Hedberg. Vid sidan den gamle pensjonär vid Vaghuset.

Grebros ... (Forts. fran sidan 1)

Skorna dominerar ännu men metallindustrin hotar

pappersbruk, med gruvdrifter bakfull en betydande jarnindustri, och jorden ger goda skordar, även om avvikningen till industriarbete medfor problem for jordbruket.

Det centrala laget betyder ju enormt mycket. Vagarna kunde vara bättre har man i andra fall, men nu har man i alla fall bergat bygga Arbogavagen.

Grebro ar en stad som vaxer i rask takt, varje ar stiger folkmangden med ungefar tioen personer. De flesta nyanlagtade gar till servicegraen.

Forfarande gors det mycket skor i anslutande arsen om saskindustrin inte dramatiskt ar mycket som den skomakarstad i ror. Den av sellaiset mer folk an i ovan namnda industri — 1145 personer av Grebro i befolkning mot Motala 1161. Men par man hog de sakerstallarna pa familjeforetagsnivaa som har en betydning av vardera en halften manniskor. Det finns ju aff. [illegible] som sysselsatter bar 10-11 man lang en gatt om kvinnar i skolder kanna.

Barn domskor

Tekniska skolan och medarbetarenstyrelse megen om Tekniska vid Kommungatan. Fyra ren har inte till de tillsyn, det finns omkring 30 anlorstlat, sager medarbetaren till en av vaktarna i blusmyra och vantar att fa hora att vett forfarar med da den forsta fabriken slar igen. — Jag borjade i gar, sager den blusmyra.

Men har Hilma veteranen ockso ha man vid samma bord som skor for var sin maskin, har varit har vaggarna den forsta forslag om de flesta ar redan utflyttade.

Arkitekten Tore Virke har varit med for att som han verka anstall och undvikit langa korridorer genom att dela upp bemmet pa tre vaningar med 20 personnamn i varje det ar bara i kallrera som de tre bemmen forbinda med varandra genom en lang gang. For ovrigt ror vac och en dig sjalv i sin lagenhet, darmatta med mammagar kunde ligga i vitket byrnahna som hand.

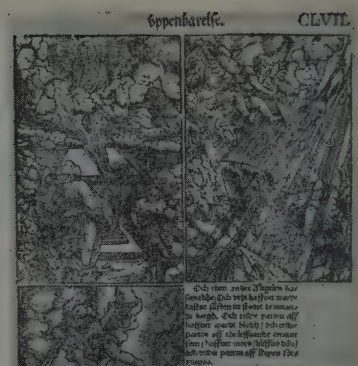
60 har eget rum 24 delar, dar bar sikta par och slaktingar som inte har hagt emot att dela lagenhet.

Forestadarinnan, syster Anna Lena Ahlberg och socialdirektoren Erik Vallberg har lyssna till manga enismanalata ord and de gor en rund genom bemmen. — riktigt gamla personer brukar ju vara frustrerade man har heller ingen anledning att tro att det bara ar fagert tal om gaterna forsakrar alt de "aldrig haft det sa bra fut.

— Har har vi det fint, gumman och jag, sager Werner Petterssen flera ute pensjonarna till medkondering tar sakt.

Syster Anna-Lena forsakrar honom att fraskpensionen kommer att forbattrla. Petterssen hor till dem som aldern forskonar hop har ett fint mejslat ansikte, vackra an pa kortet fran 60-talsaldern. Men hon saknar. Ett da hon satter tillbaka sitt portratt.

— Det ar inte roligt att vara sa har gammal, sager han. Man ar sa langt borta fran allting



Sappenbarelse. CLVII.

Page from the edition of Acts printed in Sweden in 1955 and illustrated in a similar style. (Acts 22:2b)

Sample of an illustrated report on social conditions, taken from a Swedish daily newspaper.

Bible without being called to it and impelled by an inner urge. But there are nevertheless a number of people who have the good will to undertake such a task without having the ability to do so. It is clear that only to those with particular and creative talents, who can break away from the old paths, can such a task be entrusted. On the other hand, a certain relatedness would be desirable with tradition, which exists in every country where there is a Christian community. One expects to find so much understanding and reverence in the artist, that he subordinates the works he creates to the requirements of the community, and in any case does not mean to offend the bearers of tradition.

Bible illustrations of an artistic nature are, of course, rare and they appeal only to an exclusive circle. They should not, however, in this connection be forgotten for it is important that the Bible Societies provide the true artist with tasks, thereby leading him into the world of biblical thought. An edition like the recent Swedish Rembrandt Bible can be considered as in the front line of this category. Among modern artists who follow this general principle, mention should be made of Bouleau and Pillod in France, Hegenbarth in Germany and van Gelder in Holland.

Illustration with a descriptive aim.

The easiest parts of the Bible to illustrate are obviously the epic parts, which consequently are also the most understandable for average people (including school children). One may ask whether, in a country like Sweden, most people do not stop at the point of understanding the Bible as "biblical

history" and never arrive at the point of a serious reflection on the Bible as setting ethical standards and bearing a religious message. The most important task of a popular illustrated Bible is, therefore, to bring to life the events and scenes of the Bible.

Such an attempt, which can be called the most significant of the past hundred years is, of course, that of the Doré Bible. An enquiry among Swedish authors and prominent personalities in cultural life revealed that Doré's illustrations, which most people learned to know as children, are what remained in their mind and apparently constituted their main knowledge of the Bible. Even if one cannot approve of these illustrations from the religious point of view, as being superficial and indefinite, one cannot overlook the fact that they have unlocked the door to the world of the Bible for countless people and doubtless will continue to do so during the next generation. They do not appeal to the spiritual need, but more to the need for fantasy, diversion and quite simply for sensation. In spite of this it cannot be said that this is done in an undignified way, or in any way which conflicts with the aims of a Bible Society. It would certainly not be right to declare war against Doré.

It would nevertheless be a task for Bible Societies to produce a counterpart which would touch on the presuppositions of our time. One could, for instance, choose a point of departure in the modern line drawings, as used, among other means, in the Swedish press in order to bring about a better understanding of the news service. Just as deftly drawn illustrations often accompany news reports in the press and underline, or bring into prominence, one detail or another which would otherwise be undeservedly overlooked, so the illustration of the biblical story can follow the same method and point the reader to details which make the whole account more living for him. If one makes use of modern methods, to which the reader is accustomed in the press, one is helping to bridge the gap between the experience of the reader and the time and setting of the Bible. An attempt in this direction was made in Sweden through the illustration of the Book of Acts by the artist Yngve Svalander.

Secular history and divine revelation are very closely bound together in the Bible. The normal approach of the descriptive illustration is to relate itself to the secular aspects of the events. The religious meaning of the events can hardly be completely neglected, yet it would be an advantage if the

Illustration of the Annunciation, as conceived by an Indonesian artist (from Gospel of John, produced by Netherlands Bible Society).

illustrator could touch on this cautiously and only indirectly. It is preferable that he should in the same way lead up to the threshold of religious mystery, and leave it to the reader to penetrate further if he wishes to do so, rather than attempt to convey the spiritual content in a style and spirit foreign to the subject. The most difficult thing is to draw the correct limits in this kind of illustration. It cannot be stated in a general way but changes from case to case, according to the extent to which the artist is capable of conveying his own religious and artistic interpretation.

Illustration with a religious aim.

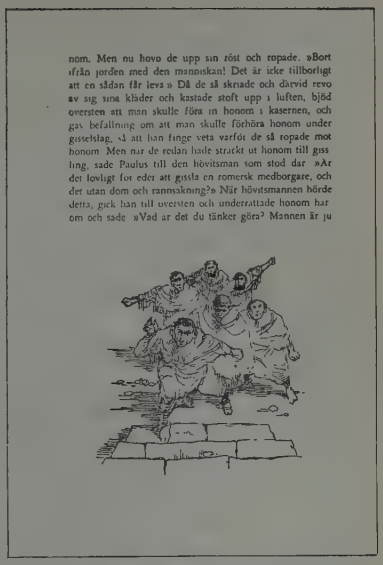
The choice of style, artists and subjects for illustration differs in part—perhaps entirely—from the cases mentioned above, if a purely religious aim is in mind. Factual accuracy, educational appropriateness, artistic quality and the epic value are of secondary importance. While the ordinary tasks of illustration become topical in editions for the non religiously inclined among the wider public, the illustration with a religious purpose must suit partly those who are already believers and partly those towards whom evangelism is directed.

(*a*) If we illustrated the Bible for the trained and spiritually-mature reader, the pictures should be edifying, i.e. suitable for maintaining and enriching those who are rooted in their faith. They should deepen the insight and bring comfort and confidence. From this point of view the picture presents a parallel to the decoration of a special room for a religious service. The choice of subject is made on other than the usual principle. There is no need to shrink before what might be difficult for the "natural man" to understand, as one can adopt more easily the symbolic way of representation and join more with tradition and the older "well-tried" material, rather than seek new ways.

In general almost every church or larger community has its own style, which is clung to and cultivated with more or less conservatism. In Sweden, to introduce an example, those who belong to the Swedish Church are brought up in a different style and taste from that of members of the Free Churches (Baptists, Pentecostals, etc.). That of the latter is more popular, while as a rule in the Swedish Church more strict aesthetic standards are observed. In the Free Churches greater importance is put on feeling, even sometimes verging on the sentimental and rather encouraging this. It is clear that such individual particuliarities must have an influence on the choice of illustrations (i.e. of the illustrator). In a family Bible, which was published a few years ago by the Church, the illustrations used were exclusively woodcuts by masters, drawn from the 16th and 17th centuries. A Free Church edition would certainly sooner link up with the biblically-inspired painting which in Germany, among other countries, flourished towards the end of the last century. The variants within this kind of Bible illustration ought to be numerous ; the only general rule one can advance would be that they should keep within the framework of what is worthy and genuine.

(*b*) Illustration with an evangelistic aim ought to be a task of increasing significance. Here it concerns Bibles and Portions distributed among secularised people—e.g. at mass meetings. To have these kinds of Scriptures illustrated no doubt makes them more effective. The pictures should also in this case have a religious character, since they are intended for people who stand on the threshold of a religious experience. One cannot put the main emphasis on the edifying and worshipping qualities as in the above-mentioned

This page from the Apocalypse, in the first edition of the Bible printed in Swedish (1541), was likely to arouse the indifferent. Even the typographical arrangement is striking.



nom. Men nu hovo de upp sin röst och ropade. »Bort ifrån jorden med den människan! Det är icke tillbörligt att en sådan får leva.» Då de så skrade och därvid revo av sig sina kläder och kastade stoft upp i luften, bjöd översten att man skulle föra in honom i kasernen, och gav befallning om att man skulle förhöra honom under gisselslag, så att han finge veta varför de så ropade mot honom. Men när de redan hade sträckt ut honom till gisseling, sade Paulus till den hövitsman som stod där: »Är det lovligt för edet att gissla en romersk medborgare, och det utan dom och rannsakning?» När hövitsmannen hörde detta, gick han till översten och underrättade honom härom och sade: »Vad är det du tänker göra? Mannen är ju

case ; the pictures should instead influence the will and serve to lead to action. If in the foregoing case we were able to draw a comparison with church painting, so here one can point to modern advertising. The picture should, so to speak, be active, should catch the attention of the reader and imprint an inviting message on to his consciousness, as is done in a revival meeting. Such an illustration must be sketched with great concentration and simplicity, and the choice of motives and means of expression must naturally be determined by the evangelising aim, since the task of the picture is to preach the Gospel.

This problem has a special importance in editions for missionary work. The language of pictures is older than the written language. People who are now for the first time instructed in our western art of reading and writing alphabetic letters have, since the remotest times, practised the faculty of reading pictures, symbols, gestures, etc. If at all, such people can be helped through illustrations to assimilate both the material background and the religious message of the Bible. It is, however, essential that illustrations should then not be made by western artists, but by those who can interpret the Word of the Bible in the schematic form and style familiar to the readers in question. It goes without saying that in an already translated Bible text one cannot use pictures which, in their turn, need to be interpreted.

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If the various kinds of aims of Bible illustration have as far as possible been dealt with separately here, this has been done only with a theoretical purpose, in order to make it clear what might be achieved in various contexts. The remarks made are hypothetical and are given with the reservation : " . . . if Bibles are to be illustrated at all". One could on certain grounds defend the view that the Word should not be illustrated, since from the outset it is a spoken and written Word. Just as "commentaries and notes" bind the Word to a certain interpretation, the kinds of illustrations mentioned here do the same in various degrees. A picture has more effect on modern man than the written word. To illustrate the Bible means to guide the reader's attention, interest and association of thought in a certain direction, and this *before* the Word itself conditions him, for there is no doubt that in an illustrated book the pictures arouse the attention earlier than the text.

It is also perhaps necessary to point out that the distinction made between the different aims of illustration does not exclude these being combined in various ways in practice. This ought to be in fact inevitable, and could in many cases be of greater positive significance. But certainly *it is advantageous, in each individual case where one makes use of pictures to help in announcing the Word of the Bible, first to examine what is to be achieved with illustration.*

Among the most important efforts in this field are many editions of the 16th and 17th centuries. One can see there in what way pictures fulfil various of the aims here described. For example, when one enlarged on the days of the Creation—something which in our days scarcely ever occurs—the purpose was an educational one, aiming at popular instruction. One may say of the often carefully drawn sketches of Solomon's Temple that they fulfil a historical-documentary purpose. In those Bibles there are a large number of pictures which are typically descriptive, alongside those of creative artists. We also find pictures aiming at edification, e.g. giving confidence in times of danger and hope in times of illness or in face of death. There exists a direct counterpart to the modern evangelising Bible pictures in the rich illustration of the Book of Revelation, where it appears important to impress on the minds of the readers the coming judgment and to confront people with the choice between the horrors of damnation and the blessedness of the heavenly host.

We can directly draw on the remarkable production of those times only in isolated instances. But just this reminds us that each new situation in Church history requires a new handling of the question of Bible illustration, not least in our day of extremely rapid development in the cultural and technical fields. To rely on tradition or the well-trodden path would mean omitting a great deal. The point is now to have a clear vision of what our times require in the way of new efforts and productions.

REMBRANDT - A PAINTER OF THE BIBLE

by **W. A. Visser 't Hooft**

THE 350th anniversary of Rembrandt's birthday, which was celebrated on July 15th and provided the occasion for the holding of special Rembrandt exhibitions in Stockholm, Amsterdam, Rotterdam and Moscow, is of special significance for the churches of the Reformation. For Rembrandt is in a quite unique way the painter of the Bible and he executed his work in the spirit of the Bible.

This was not always so. The biblical pictures of the young Rembrandt are not essentially different from those of his contemporaries. He used the Bible as the source of stories for painting and had a preference for dramatic events. He tried to combine the realism of the Dutch tradition with the Baroque style which was in fashion at that time. Restless strokes, rhetorical gestures, dominated his work, so that the paintings and etchings of this period express a great ability but not a deep experience. He still had no acquaintance with the "still small voice" with which the Lord speaks. With all our admiration for Rembrandt, we must nevertheless be reasonable and admit that in the work of the young Rembrandt the truly biblical dimension was lacking.

Only in his forties, when the crescendo of his life was spent, when he had to learn, following the death of Saskias, "to eat his bread with tears", did he learn to know "the heavenly powers". Anyone who compares his work of this time with his earlier works, can confirm that a deep transformation has taken place. Everything has become calm. His whole aim is now to make his presentation so simple that the whole attention is focussed on the main subject. And thus the Bible is no longer a remarkable picture book, but the book of the story of salvation, which should be told not only in words but also in colours and drawings. From now on works are produced which are not only masterpieces technically, but also speak to us and help us to understand better, more profoundly and more vividly what the Bible wants to say to us.

Now he becomes truly *the* painter of the Bible. His drawings show that he finds in the Bible very many themes which had never been grasped by the traditional artists. Still more important is the fact that again and again he expounds the same themes in a new way, that he struggles again and again for a better understanding of the biblical story. In this way he is led along a quite lonely path in his interpretation. His contemporaries either treated the Bible as a romantic hero-saga, or illustrated it in a purely worldly and obvious way. With Rembrandt the men and women of the Bible are, however, neither heroes nor everyday people. For him the Bible deals with men who are struggling with God. Thus Christ in his work is on the one hand simple and unpretentious, but at the same time the one who is at the centre and has power over life and death.

In the vast amount of Rembrandt literature that exists, the discussion has always been pursued on how this Christian art should be characterised. It has been interpreted as Calvinistic, Mennonite, even as Catholic. People have wanted to regard him as having a similar approach to that of the mystic Jacob Boehme or of humanism. I believe the question of his position should have a much simpler solution. Rembrandt is really not a man of letters, nor a theologian or philosopher. It is almost certain that he had read little. Also at the time when he possessed an outstanding collection of pictures there were very few books in his house. We are, however, able to establish that he turned continually to the Bible. That means that, like few before or after him, he was "homo unius libri", a man for whom this one book was sufficient, since he could live by it.

Therefore we should not attempt to fit him into any "ism". The question of which church he belonged to is, in his case, not definite. It is certain that his parents were Reformed Church and that his wife was confirmed in the Reformed Church and that his children were christened there. It is probable that in his forties he had closer relations with the Mennonites ; but it is not likely that he belonged only to the Mennonite community. It is known that later he came into conflict with the discipline of the Reformed Church on account of his domestic life. It appears, however, that at the end of his life his relation to the Church again became normal. It cannot in any case be said, therefore, that these facts influenced his biblical art positively or negatively. We can only understand Rembrandt from the Bible. It is significant that the only book mentioned in the inventory after his death was the Bible.

It is a remarkable fact that the churches of the Reformation showed practically no interest in Rembrandt's biblical works. One might have expected that at that time, when a spirit of counter-Reformation governed

practically the whole realm of religious art, Rembrandt's work would have been received with gratitude. One cannot blame this on the general Protestant dislike of religious art. For example, in the following centuries illustrated Bibles and books about Bible history have continued to be published, but in not one of these books was Rembrandt's work used. Those artists were chosen who worked in the contemporary style, namely baroque, and people forgot that baroque and counter-reformation were closely connected spiritually. Thus we have to thank the art historians and not those in the Church for the rediscovery of Rembrandt.

Why has it not been until the present time that those who acknowledge "sola scriptura" have learned to regard Rembrandt as the greatest exponent of the Bible? This is connected with the fact that our generation, especially as regards the proclamation of the Gospel, declines all romanticism, all sentimentality and therefore becomes ripe for the practical, reasonable language of Rembrandt. A great deal of our religious art which our fathers and grandfathers still admired, appears to us as intolerable as a rhetorical speech of Canaan in the pulpit. But in saying this we have not yet said everything. It is not only that Rembrandt's mature works do not obscure the biblical facts. It is also that he helps us to understand better the secret of God's revelation. He grasped the meaning of Christ taking the form of a servant. He knew something of the positive meaning of the secret of the Messiah, namely that the divinity of Christ is hidden except to him who believes. And these are things which Luther and Calvin knew but which we to-day have to discover afresh.

There is no need to boast, on the occasion of this anniversary, of our great Protestant painter. But we must say with gratitude that in Rembrandt we have a great man who, in his way, showed how a man who is an artist can also live with and from the Bible and pass on its message.

Translated from article in the Evangelische Pressedienst of June 29th, 1956

TILLING THE SOIL

An account of Bible Society work in Eastern Germany

Extracts from the annual report of the
Evangelical Bible Societies in the DDR *

by **Kurt Zabel**

HINDRANCES to Bible distribution have not always been the same. The main concern which occasioned the formation of the first Bible Societies was that the Scriptures which were available were too expensive. This question plays only a subordinate part in Bible distribution work in the DDR to-day. Cases where a family or an individual wish for a Bible but cannot pay for it are rare in proportion to the total needs. Moreover, all our Bible Societies have the possibility of giving free copies in such cases.

Much more difficult to-day are other causes of the drift from the Bible. If the Bible Societies are to remain true to their principles, they ought no longer to be satisfied with producing Bibles in the cheapest form and in the

* German Democratic Republic

largest quantities. They will have to take into consideration much more the question of why, with the countless Bibles still being bought and despatched, so few are really read, and they will have to seek to overcome with all their strength the difficulties which arise in the reading of the Bible.

What the producing Societies are doing

The Bible is considered by the present generation as out of date and uninteresting. In as far as this judgment is based on the external appearance and setting, the publishing Societies are called upon to pursue new paths as regards format, binding, type and setting. This is recognised and acted upon by our producing Societies. Since the completion of a large 8vo (16cm by 24cm) Bible last Spring, the Berlin Bible Society is able to offer the Luther Bible in five different formats, type faces and sizes. The New Testament has been available for a long time in five different presentations. Also, as regards binding, there is a whole series of different varieties. The Altenburg branch will shortly bring out a Bible in Peter Jessen type, following the encouraging reception given to the New Testament in which this type became known. In addition, Altenburg has now added three more volumes to its collection of illustrated Portions, so that the complete New Testament now exists in this edition. In what quantity these are used may be seen from the distribution figures of the Berlin Society. They rose from 32,000 Bibles in 1954 to 96,000 in 1955, that is to say, they were trebled. Thus a strong trend can be seen towards the full Bible. Really good bindings will always be more in demand. In this account we should not omit mention of the deep gratitude of all Bible Societies, churches and individual Christians in the DDR to our sister Societies who have made such a production programme possible through their most generous gifts of paper. One does not dare to think how the situation would have looked had this help not been so readily forthcoming !

The responsibility of our Bible Societies in Eastern Germany to-day is not confined only to the production of special Bible editions ; they have also to concern themselves with the creation of literature about the Bible, as for instance an introduction to the Bible for modern people, a guide to Bible reading, helps for mothers in telling Bible stories, and books and pamphlets which give answers, based on the Bible, to certain questions, and finally the production of concordances and similar aids. For this task, our Bible Societies are supported in part by the publishing house of the Church ; but they themselves also participate in this field. Thus, alongside the biblical wedding booklet "As for me and my house, we will serve the Lord" we have the booklet by Werner Braselmann "Wege der Bibel"†, which has also been produced under permit by the Berlin Bible Society. This booklet offers to catechists such a valuable service that the Pomeranian Church has ordered it for all their catechists. The edition of 20,000 copies was sold out within three months.

In this connection the Altenburg Bible booklets should be mentioned—a series to which two further items have been added this year. Under a general heading a text with introductory notes is printed on each page, and at the end references to several related passages to be found in the Bible are indicated. Also for educational purposes Altenburg has published a series of display materials. Finally, attention should be called to the collection of "biblical figures". Here biographical sketches of men and women in the Bible are put together from the Bible text alone.

† A little book containing stories about people of the Bible, such as George Borrow, Mary Jones, Tischendorf, etc. (Ed.)

I recollect that at the U.B.S. Regional Conference at Boldern in September 1955, delegates were not agreed as to whether the task of the Bible Society was *only* the publication and distribution of the Bible, or whether it should also bring out helps for Bible reading. Whoever is familiar with our special situation in eastern Germany knows that our Bible Societies must also take on these tasks, even if they are not included in our original statutes. They are a necessary preparatory step to enable us to fulfil our task as originally formulated to distribute the Bible to the widest possible number of people.

Joint responsibility of Bible Societies and pastors for distribution

But the intensification of Bible distribution and the furtherance of people's interest in the Bible cannot rest upon the imagination and initiative of the producing Societies only. The non publishing Societies too are called upon to assume greater responsibility in this field. One of the main tasks of the Bibelwerk in the DDR is to make its constituent Societies conscious of their task in Bibelmission. But how is this to be carried out?

First of all, pastors must be educated and advised about available Bible editions and biblical publications, and on the importance and methods of Bibelmission work. Thus all the Synod members of the Pomeranian Landeskirche recently met together for a conference in Züssow-bei-Greifswald, to get acquainted with the tasks of Bibelmission. For various reasons the responsibility for Bible distribution cannot be put on the shoulders of church members alone. Our groups of members and friends are not allowed to solicit support for the Bible Societies. Therefore everything depends on the pastors. They must be convinced of the possibility and necessity of Bibelmission, otherwise nothing happens, for the ignorance of our colleagues in this realm is great. Not only do they ask whether enough Bibles are again in stock for their confirmation candidates and married couples, but the question is also seriously asked why the Bible Societies are still needed to day. The evangelical publishing houses experience the same thing. The fact that most pastors do not distribute a single Bible in their parish throughout the whole year is as sad as it is unnatural. In this respect our Bible Societies must not become tired of continually devising new methods of getting into discussion with the pastors and calling their attention to their duty of offering God's Word to their congregations, not only orally but in printed form. The Sächische Bible Society, for instance, reports that during the past year it has sent five circular letters to all the pastors in Saxony and has in this way achieved a lively relationship with them. During my own travels I have always made a point, in every large place where I was speaking, of addressing a clergy fraternal or a catechistical training centre about these things. In this way we have been able to speak personally to a whole series of church colleagues. Yet I want in future to lay even more stress on the visiting of training colleges than on parish lectures, which, after some preparation, could also be given by other persons.

A Bible Society liaison officer needed in each Church

Indeed, to secure an even more systematic approach and follow up, it is desirable that a liaison officer be designated for each group of churches. First steps have already been taken along that line. I visualise the activity of a local representative of the Bibelwerk as being first to inform himself about the current Bible editions, as well as about all the new publications offered in

the catalogues of the publishing societies. He then communicates his knowledge both to his parish and to his colleages. Thus he should not be satisfied only with being able to name the various editions ; his presentation will have results when he can also show the editions concerned.

Then he will visit the bookshops in his area and encourage them to stock these editions. Personally I have had the experience that booksellers by no means always take a negative attitude, but are often only little informed about new publications. This holds good equally for the evangelical booksellers, as I found in almost every place in the recent journey I made among the Landeskirche of Saxony.

A further task of the representative will be to make himself familiar with the filmstrips which come within the range of Bibelmission work, so that in his own parish he can get support for these ideas through pictures. Once he has worked on such lectures he will be available for other parishes within his area. The same holds good for other lectures on the history and work of the Bible Societies, the meaning of the latest discoveries, the work of Bible revision, the missionary activity of the Bible Societies in the world, and many similar subjects.

Another aim of the work of this representative will also be to gather again a small group in his own parish who take the concern for Bibelmission seriously, who begin first themselves to read the Bible regularly and then become eager to speak about the Scriptures in their neighbourhood and bring to other people a sense of hunger for this book.

Use of Exhibitions

During last year our Bible Societies also took up with special enthusiasm the suggestion of awakening and furthering the idea of Bible missionary work by organising Bible Days and Weeks and exhibitions. Pastor Adler of the Berlin Bible Society and I spent part of last year taking part in these efforts and concentrating on lectures to promote Bible missionary work. We spent 2-7 days in one place ; on other occasions we visited for a week a series of the churches in a given area.

In our exhibitions we have not used the kind of material which has been in general use hitherto, which really deals only with the history of the Bible down the ages and tends to confirm the prejudice of the visitor that the Bible is "an old book". Our exhibitions, the new formula of which dates from the Leipzig Kirchentag, by employing photo-montage, try to stimulate questions in people's minds to which answers are to be found in the Bible. Generally the exhibition remains in one place for 8-14 days. During the first week lectures take place in the evening ; the actual meaning of the Bible is examined, each time from a different angle. For these addresses we try to secure the co-operation of local pastors.

During the year the Berlin Bible Society has arranged Bible exhibitions in 25 places altogether. The complete exhibition from the Leipzig Kirchentag was shown in Halle and Dessau. A small exhibition, contained in two trunks, travelled round to several different areas. Several parishes asked for a miniature exhibition for special occasions (such as Church jubilee, Youth Day, local conventions). Missionary editions from the archives of the Berlin Society were also used in a missionary exhibition.

The Saxony Bible Society also reports the use of Bible exhibitions. The exhibition weeks in Borna and Wurzen were particularly successful. Altogether exhibitions were arranged in 14 parishes of Saxony. The business manager of the Society gave 16 lectures on the Bible. The Köthener Bible Society points constantly to the great possibilities of a Scripture table, and through its own table sets an example of the way it should be arranged.

Colportage

In our consideration of methods through which the Holy Scriptures could be circulated more intensively and our contemporaries led to make more regular and appropriate use of them, we have not overlooked the possibility of the appointment of Bible missionaries, or colporteurs, both men and women. The appointment of colporteurs indeed presents difficulties, since their activity is dependent on acquiring a "hawker's" permit. The winning of church members for Bibelmission in their own parish seems to be more easy to carry out. At the Bible Mission week in Halle, which was carried out by members of the Student Movement and of the Volksmission circle of the State Church, valuable experience was gathered. The consequences of that effort were felt all through the year, for in some parishes a regular service of colportage visits was then started.

Building up contacts with church headquarters

It is with the same aim in view that much time has also been devoted during the last twelve months in developing relations between Bible Societies and the leadership of the churches. In January of this year we took several important steps, from the side of Bibelwerk, towards the realisation of this aim. First we invited to our General Assembly representatives of the Volksmission and acquainted them with the work of the Bible Societies. In addition their attention was called to our main concern, namely the distribution of the Scriptures in our parishes wherever the opportunity offers, and their co-operation was sought. (Practical steps have to be considered at our next General Assembly.) Moreover, we asked them for their criticisms of the Bible editions so far printed by us, and asked what their wishes were for the future.

Similarly useful contacts were established with the leaders of all churches of the DDR at their winter meeting in Berlin. These contacts have given me an opening and I now start every Bible mission enterprise in a Landeskirche with a visit to the leader of that Church. During my visits to the church leaders, which I carry out alone for the Lutherans, and those with Pastor Adler for the United Church, we enquire about the implementation of the decisions taken at the winter meeting mentioned above. Thus, for example, at the Landeskirche headquarters in Dresden, the following statement was worked out during my visit by the Superintendent : "On the occasion of the announcement of new confirmation candidates, the parents' attention should be drawn to their duty to see that each candidate has his or her own Bible from the beginning of their lessons. It is not recommended that the children should be given large and heavy Family Bibles for their lessons ; much more is achieved by the announcement of new editions of the Bible in handy format for use by candidates for their lessons, and that such Bibles will be available for each one from his parents or godparents from the beginning of his instruction. The present situation in which, after a long period of shortage, sufficient Bibles are available, makes it incumbent upon the pastors to do all within

their power to spread the Bibles". It seems to me that such an arrangement, a week before the announcement of the confirmation courses and in a Landeskirche such as Saxony, can be regarded as an encouraging result of a single visit to one church leader.

However, we in the Bibelwerk in the DDR are only at the beginning in every area of the work. But the fact that a beginning has been made is in itself worth mentioning.

However insignificant all this may be, we nevertheless feel justified in thinking that the suggestions that we received from the Regional Conference in Boldern, and which we receive personally from the General Secretary of the U.B.S., have not remained unheeded. May the Lord further accept in His Grace our human and imperfect work for His Word, and bless it.

NEW SHOOTS IN GOD'S FIELD

by **Olivier Béguin**

AS U.B.S. "fraternal delegate" to the meetings of the Central Committee of the World Council of Churches, I had the opportunity this summer of spending just over two weeks in Hungary and in Czechoslovakia. The press, religious and secular, has already related at length the changed situation which to-day confronts the visitor to the other side of the "iron curtain". No one who has been in these countries between 1948 and 1954 can fail to notice a real change in the general climate of the nations, the sense of relaxation which characterises most conversations. This does not imply that the present régime is crumbling ; it simply means that the right to criticise—which has always been recognised by communism, at least theoretically—can now be exercised freely (although within certain limits, of course). Past mistakes are acknowledged, formerly condemned people are rehabilitated, exceptional measures are reported, international contacts are facilitated, church delegations are exchanged. Throughout out sojourn in these countries, the delegates felt, and were, at liberty to speak freely with anyone, supporters or opponents, of the present policies and régime.

Conditions with regard to Scripture production in these countries during the last ten years have followed a somewhat similar pattern. It was only last year that, in Hungary, larger editions of the Scriptures were produced. Last winter for the first time for many years it was possible for Hungarian Scriptures again to be sent to Hungarian-speaking churches in Rumania and Czechoslovakia. For the first time since the dissolution of the Czech Bible Society in 1953 an edition of the popular Czech Bible has now been authorised. We also have in mind the recent developments relative to the production of Scriptures in Russia. It cannot be denied that in this field of Scripture production too, a new climate is evident.

Nevertheless, the supply of Scriptures is still far from equal to the needs ; production costs remain relatively high, in spite of the fact that paper has been supplied free by the British and American Bible Societies for most editions. However, the Hungarian Bible Council is concerned with these problems ; it hopes to be able to increase its production, if the necessary paper can be supplied and printing authorisation granted. It is also studying

the possibility of reducing the selling price of Scriptures. It is probable that if larger editions could be ordered, the production costs could be somewhat reduced. In all this, however, much depends on the general plan of work which the state-controlled printing and binding plants have to follow, and what percentage of their production capacity can be devoted to Bible printing, and for what periods.

In Hungary, the Hungarian Bible Council looks after the needs of all the churches and sees that each one receives a share of the available Scriptures proportionate not only to its membership but also to the latter's "quality", if one may say so. Thus, the Methodist and Baptist churches, which are small in number have received a much larger share than their numerical strength would have implied.

In Czechoslovakia, where no Bible Council has replaced the former national Bible Society, Scripture production lacks co-ordination, each Church trying to produce occasional small editions for its own needs. It may be, however, that this unfortunate situation will be remedied too and that a more systematic approach to the whole problem of Scripture supply will be established.

The situation is even more chaotic in Rumania, mainly due to the fact that the larger evangelical churches are Hungarian or German-speaking and are therefore dependent on supplies from Hungary or East Germany for meeting their needs. Nevertheless Rumanian Baptists recently received authorisation to import Rumanian Scriptures, local production being impossible for the time being.

For the readers who might be surprised by the reference to Bible Councils taking the place of national Societies, I would recall that in Democratic Republics all religious activities have to be carried out by or under the auspices of a recognised Church. Technically Scripture production in Hungary is the responsibility of the Hungarian Reformed Church. The Hungarian Bible Council can only act in an advisory or consultative capacity. If Bible Societies are still to be found in eastern Germany, this is due to the fact that they are all connected with the Landeskirche and are not interdenominational. The *Bibelwerk*, which is referred to in the previous article and which corresponds to the Bible Council in Hungary, is just such another consultative body.

The Hungarian revision committee continues to meet regularly for one week each month. The costs of the revision are covered by the collections made on Bible Sunday and on some other occasions in the churches. The revision of the Old Testament is expected to be completed in two or three years time. Another revision of the New Testament will be necessary in order to insure a sufficient consistency of style to the whole Bible, the principles followed by the Old Testament commission having somewhat differed from those on which the previous New Testament revision committee based its work.

In Slovakia, the translation committee of the Old Testament is also making progress, though no date can yet be fixed when the text will be completed. In the meantime, the Slovak Church continues to use the Czech Bible. With regard to the latter, responsible circles in the churches do not yet contemplate a revision, although some people, lay and clergy, have already voiced the hope of having, particularly for evangelistic purposes, a text which is more up-to-date.

The most fraternal spirit pervaded all the contacts I was privileged to make during these weeks in Hungary and Czechoslovakia. Everywhere I found people interested in Bible Society work and keen to see the Bible produced in as large quantities as possible for the benefit of their own churches. It was particularly thrilling to listen to the visitors from Rumania when they described, with outbursts of joy and gratitude, how the first Scriptures sent from Hungary last year were received by the members of the churches. Yet with these friends, too, one shares a great evangelistic concern in the presence of the innumerable masses who know nothing of the message of reconciliation in Jesus Christ, and one wonders (praying for it) by what miracle God will make His Word known to them.

N.B.—It has been reported in the West that the Roman Church imported into Hungary large supplies of cheap New Testaments in a new translation and distributed many of them free of charge among Protestant people and clergy. From the enquiries made, it appears that although it is true that a number of copies were circulated to non-Roman church people, on the whole only a small number of Scriptures have been circulated in that way. It seems also that the bulk of the first edition was circulated at a low price or free among Roman Catholics. However, copies of the second edition of the New Testament are selling at Ft. 100 a copy. As to the quality of the translation, Greek New Testament experts, although recognising that the text "reads well", criticise its lack of accuracy and see in it more paraphrase than a faithful translation of the original.

NEWS FROM ALL THE WORLD

North Africa

In spite of the war raging in Algeria, encouraging news has reached London about Bible Society work in North Africa. Owing to the uprising in Algeria, the work of colporteurs has been severely handicapped. Nevertheless circulation during the first half of the year was slightly above the figure for the corresponding period during the previous year. Last April it was still possible for the Bible van to tour the Oran Department, and before the situation deteriorated good sales were reported. During the summer the van had to remain idle for most of the time, for security reasons.

Colportage in Tunisia has not yet been re-started on any large scale. Most of the Scriptures are sold through the agency or missionaries. The outlook, however, is not unfavourable and there are reasonable hopes for the work in the future.

Caution in colportage work is also observed in Morocco. Owing to the fact that the United States abandoned their extra-territorial rights in Morocco early this year, American missionaries—who up to then enjoyed a freedom of action denied to others, in particular in the field of outdoor evangelism among Moslems—have seen their liberty of action considerably reduced. Nevertheless the Bible Society sent a colporteur to work in Casablanca all through the spring and summer months. His sales averaged about a thousand copies a month, a high figure for a Muslim area. Steps are being taken in order to maintain the colporteur permanently in that city.

At the Spring Fair in Casablanca the Action Biblique had its Bible stand as usual. In previous years this event was boycotted by the Arabs, but this time they came in thousands and, as a result, over two thousand books were sold, more than twice as many as in previous years. A large proportion of these sales were Scriptures in Arabic.

As Mr. Stedeford, B.F.B.S. agent in Algiers, writes : A huge question-mark hovers over the future of all the North African territories and over all Christian witness therein. We continue to sow the Good Seed while the day lasts, knowing that if the night comes it will reveal its hidden fruit when the Lord of the harvest shall call for His own.

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The "Service of Friendship" (or *Freundesdienst*—see BULLETIN No. 25, pp. 14-18, and No. 26, p. 82) has now extended its activity to North Africa and a Gospel voucher is being printed in Arabic.

Argentina

The new Bible House in Buenos Aires has now been completed and the Agency staff have moved into it. The main concern of Mr. Perez, the sub-agent there, is that there is no hope of having the telephone connected in the near future. Owing to the shortage of materials there are very strict government regulations regarding priorities, according to which applications for commercial enterprises are considered only after those from governmental and diplomatic circles.

In Rosario the Agency's new bookstore, situated in a Gallery in the centre of the City, has now been opened. The building was dedicated by Cardinal Caggiano but, according to Mr. Perez, he was "quite a long distance away from our store". He continues : "Our depot in the Gallery and the Gallery itself are excellently situated and have the great advantage of attracting a large public". The bookstore is operated in collaboration with the Rosario Auxiliary.

Belgium

A new publicity campaign on taxicabs in Brussels was launched by the *Belgian Bible Society* at the beginning of the summer. "The Bible, the Book of Peace" was the motto on the penants affixed to each side of the cars' bonnets. The text was printed in French and in Flemish and all the taxicabs carried these penants during a complete week. This summer special colportage campaigns were again organised on the coast and in the holiday resorts of the Ardennes. In spite of the poor weather and the difficulty which the colporteurs in several places had to get their licences endorsed by the local authorities, sales were slightly higher than last year.

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In order to meet the continual complaint that the index Bibles available were too expensive, the Belgian Bible Society produced this summer an index Bible on ordinary paper, with a flexible plastic cover. The success of this innovation was such that within a month all the 500 copies thus bound were sold. The selling price of the Bible is less than twice that of the ordinary Bible and just one third of the price of the same Bible in a luxury edition. Further copies will be on sale as soon as the new edition is off the press. One advantage of this type of binding, reports the Rev. P. Caufriez, General Secretary of the Belgian Bible Society, is that it does not deteriorate when handled by the colporteurs in the course of their work. Ordinary bindings become rapidly dirty and damaged in door-

to-door colportage and the books quickly become unsuitable for sale, or even for demonstration. This new type of binding is also water proof and shows no stains if exposed to drizzle or rain when shown at the doors.

Canada

A New translation in the Koho dialect of South Vietnam is now being published in Toronto by the *B.F.B.S. in Canada*. St. Mark and St. John are in the press; manuscripts have been received for the other two Gospels and the Acts of the Apostles. The language was reduced to writing by a tribesman working with a Vietnamese missionary to the Kohos. This dialect is spoken by six aboriginal tribes living in the mountainous parts of Central Indo-China.

The B.F.B.S. in Canada is also printing St. Luke and the Acts of the Apostles in Radee, another dialect spoken in Central Indo China. The other three Gospels were printed in Toronto in previous years.

Cuba

An Agency Advisory Committee was set up last spring in Cuba at the suggestion of the Bible Society. The new organisation is sub-divided into four sub-committees: a Standing Committee which, under the chairmanship of Dr. O. Rodriguez, Superintendent of the Eastern Cuba Baptist Churches, will keep in touch with the Agency on all matters of general interest, and three sub-committees on special aspects of the work :—Scripture circulation, public relations and finance.

Egypt

The Rev. James M. Roe, secretary of the Bible Lands Agency South and at present on furlough in England, reports a steady increase in the production of Arabic Scriptures in Egypt. There are now in the press an edition of 30,000 Arabic Bibles, 15,000 New Testaments and 50-60,000 Gospels. As experience in Scripture printing increases in Egyptian printing plants, the quality of the books is improving correspondingly.

Mr. Roe also reports that the edition of 5,000 Gospels of Luke in colloquial Arabic produced last winter for the Sudan has been well received. Miss Mary Reimer, the translator, is now working on the Gospel of John.

A number of young colporteurs and staff members have been appointed in Egypt to replace those who had reached a retiring age; it is hoped that in this way the future of operations in that area will be well secured.

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In addition to the Bible Society magazine in Arabic which the two Bible Lands Agencies (South and North) issue jointly under the title of "The Bible in the World", the Bible Lands Agency South is also using for its publicity work several Arabic adaptations of pamphlets used in London. An adaptation of the Mary Jones story is also in preparation.

England

The Translations Sub Committee of the *British and Foreign Bible Society* has bought into being a small Advisory Committee known as the Translators' Aids Advisory Sub-Committee. This body, under the chairmanship of Sir Frederick Bourne, will be responsible for the development of the Greek/English Diglot version of the New Testament which is to be a basic document for translators in the various languages. They will also scrutinize the Rules for Translators, and submit a revision for approval. Other projects, such as the basic Subject Index, that is, a small topical concordance, will be considered by them. This, again, is to serve for translation into African and Indian languages.

The Translations Secretary of the B.F.B.S., the Rev. W. J. Bradnock, is on an extensive tour of East and West Africa. After an interview with H.I.M. Haile Selassie at Addis Ababa, he will be visiting many areas to consult with committees concerned with the translation of the Bible.

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Work is being done on the re-transcription of the Arabic Bible in the newly standardised Arabic Braille system. Miss Mary Lovell, a retired missionary who spent her life caring for blind children in Palestine, has started on the work and the B.F.B.S. is going to print the edition.

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An English edition is being prepared of the "Atlas of the Bible", previously published in Dutch and French. This Atlas contains 37 maps in eight colours and 400 photographs. A commentary links maps and photographs, taking the reader on a journey of rediscovery of the very places where the events of the biblical story occurred. The book is being published by Thomas Nelson and Sons this autumn. Professor H. H. Rowley, who holds the chair of Hebrew at Manchester University, is supervising the English edition of the Atlas.

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For nearly twenty years the B.F.B.S. has arranged summer camps, conferences and house parties for young people from 15 years upwards. The purpose of these events has been to bring together young people from different church communions and from all parts of Great Britain (as well as some from overseas) for Christian fellowship. The common meeting ground has been the Bible, and studies of its text are always included in the daily programme, together with a study of the Bible message relative to personal life, social conditions and international problems.

In 1954 (the year of the B.F.B.S. Third Jubilee) a group of young people spent a week in Holland, combining holiday activities with Bible studies, contacts with the Netherlands Bible Society and learning about Nertherland's connections with Bible production. As a result, Mr. R. van Holst Pelekaan, Youth Secretary of the Netherlands Bible Society and several Dutch young people, visited the B.F.B.S. summer youth house parties in 1955.

In 1955 a group from Britain visited France, staying at Versailles. They attended the Whit-Monday Protestant Youth Rally, and visited the Bible Society headquarters in Paris.

In 1956, forty-seven young people spent a week at Boldern, the conference centre of the Reformed churches of Zürich, Switzerland, where they were able to meet local Swiss young people and their pastor, a party of young people from Zürich, and some young Germans resident at Boldern. Talks were given on Bible Society work and the Zürich young people promised support to the Swiss Bible Society. As a result two Swiss youths from Boldern have been able to spend holidays in English homes and correspondence continues between members of the B.F.B.S. party and Zürich young people.

It is proposed to hold a large international and interdenominational Bible Youth Conference in 1958—probably in or near Vienna—to celebrate the 21st birthday of B.F.B.S. youth work and to give an impetus to active work among youth in all the member Societies of the U.B.S. The proposal has the support of the B.F.B.S. and the Netherlands Bible Society, both of which are

willing to share the main burden of organising the conference. It is hoped to formulate the plans for the 1958 conference at a small conference of responsible leaders from the European Bible Societies in the Spring of 1957.

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The B.F.B.S. reports that during the first eight months of 1956 the Society produced : 1,195,943 Bibles, 659,831 New Testaments and 1,725,584 Portions, which is a new record in their production programme. The total weight of Scriptures despatched in the same period was over 1,000 tons, which has been the total for *twelve* months in the previous four years.

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The Tigrinya Bible, which has been set up in newspaper type in Eritrea, is now in London and is being photographed at the printers prior to its printing.

France

Bible Society work has entered a new phase in France. In order to facilitate the integration and development of the work, the Bible Society of France and the Bible Society of Paris have decided to suspend all their services in the realm of the direct supply of Scriptures. In future all distribution will be centralised at the B.F.B.S. Agency in Paris, which is itself a member of the *French Bible Committee* and already, to a large extent, the main distributing agency of the French Bible Committee. Members of the committees of the two French Bible Societies will be elected to the Board of the French Bible Committee, which is now enlarged from 16 to 25 members. The two French Societies will continue to serve the French Bible Committee as translations committees, each one remaining responsible for the versions it has so far produced. The future activity of these two committees will be closely co-ordinated under the auspices of the French Bible Committee.

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The revision of the French Segond New Testament is progressing satisfactorily, according to the president of the Committee, Professor F. Michaeli. Romans, Philippians, I and II Timothy, Titus, Hebrews, James, I and II Peter and Jude have already been completed. I and II Corinthians, Galatians, Matthew, Mark and Revelation, will be undertaken this autumn. The Committee is interdenominational and includes lay people as well as theologians. It meets every fortnight. The work is done under the auspices of the B.F.B.S. and of the Société biblique de Paris, of which Professor Michaeli is the President.

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Colporteurs from Belgium and France were due to gather in Le Nouvion during the first week of October for their annual meeting, sponsored by the French Bible Committee, the Belgian Bible Society and the Société Evangélique de Genève. Twenty to twenty-five colporteurs were expected. In addition to daily worship and Bible study the programme was divided into two parts. The morning sessions were devoted to papers and discussions dealing with the history of the Bible, and with two other questions : the encounter with materialists and pseudo-intellectuals, and the problem of biblical prophesy and its use. In the afternoons the colporteurs themselves introduced the discussions on practical aspects of colportage work, with particular emphasis on the problems raised by the various types of mentality and attitude encountered in the course of the work.

Italy

The Maison de la Bible in Geneva reports that good sales of Scriptures

were recorded by its Italian agencies at the various spring fairs in Cagliary, Milan, Bologna and Padova. A total of over 750 Bibles were sold and 30,000 Gospel tracts distributed.

Japan

Encouraging reports have been received on the summer colportage campaigns of the *Japan Bible Society*, particularly in the northern part of Japan, where colportage is difficult in the winter because of the snow. Four teams have been at work. General Secretary Miyakoda stresses in his report the importance of the spiritual preparation of the members of the team, and of the cultivation of personal contacts between the colporteurs and headquarters. "It may seem to outsiders that we are wasting precious hours in this way; but our idea .... is to make these men realise that the members of the Bible House staff appreciate the importance of their distribution work, and it gives the staff a deep personal share of responsibility for colportage in their handling of the Scriptures, packing, and sending them to the colporteurs". About 400,000 Scriptures were distributed by the teams between June and August. The Japan Bible Society also employs three women colporteurs.

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The Japan Bible Society reports the publication of the first edition (40,000 copies) of a small Bible Atlas issued by the Society, and of the Japanese Kogotai New Testament with Psalms in large-size type. Ten thousand copies have been printed. At the end of May the Japan Bible Society also announced the completion of the entire Bible in Japanese Kogotai Braille in 32 volumes, 24 for the Old Testament and 8 for the New Testament. A special service of thanksgiving was organised early in August in connection with the Annual Meeting of the Christian Association for the Blind in Tokio.

Korea

The new Bible House in Seoul was dedicated on June 21st. The Bishop of the Anglican Church in Korea officiated in the presence of the British Minister for Korea, the U.S. Chargé d'Affaires (who unveiled the plaque) and a number of Korean personalities, among whom was the Vice-President of the Republic (in his private capacity as a Presbyterian minister). The Christian Broadcasting Station made a record of the ceremony, which was put on the air only two hours after the dedication service.

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The Korean Government Department of Health and Welfare has asked for a grant of 7,000 New Testaments, which they wish to distribute among the various leper colonies in the country. To that end a special edition is being printed with an appropriate notice in it, indicating that the books are given to the lepers by the *Korean Bible Society* and must not be put into general public circulation, for health reasons.

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The first book of the Old Testament in Korean Braille, Genesis, came off the press at the beginning of the summer. The New Testament in Korean Braille had been completed last year. Similarly the first edition of the Small Volume of Scripture Passages in Korean Braille was printed last spring.

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The Korean Bible Society is making extensive use of Radio Station HKLY in Seoul. Secretary Young Bin Im has spoken several times on the subject of his tour abroad. The story of Mary Jones has also been dramatised, and the work of the Bible Society has been presented in a dialogue between a father and his

daughter, which reviewed the history of the Society in Korea from the days of Scottish missionaries in Mukden to the present.

Lebanon

The first Arabic edition of the Acts of the Apostles in illustrated magazine format has just been printed. The Book of Acts is generally readily bought by Muslims, and a good reception is expected for this edition. Twenty thousand copies of it have been sent to the Bible Lands Agency South.

Mexico

The first New Testament to be published by the American Bible Society in an Indian language of Mexico, Tzeltal, has recently been issued in New York in an edition of 2,000 copies. The first 500 copies arrived in the State of Chiapas early in the autumn and a special service of thanksgiving and dedication was organised, at which the A.B.S. Secretary in Mexico took an active part.

The Tzeltal tribe numbers about 45,000, of which about 5,000 are Christians. The translator, Miss Marianne Slocum, went as the first missionary to that area shortly after the beginning of the war. It was nearly seven years before any of the Tzeltals would listen to the message of the missionary. A young man then became interested and was converted and very soon after there was a nucleus of Christian believers. On the advice of Miss Slocum they organised themselves into a church with elders and deacons. In the meantime, with the help of some of the new converts, Miss Slocum had translated parts of the New Testament. In 1947, the Gospel of Mark was printed. It was the first book published in the Tzeltal language, which Miss Slocum had first to reduce to writing.

Since then the Tzeltal church has grown, in spite of opposition and hardships (the first church was maliciously set on fire). A training school is shortly to be established for the Christians of that area. The Tzeltal church, the centre of which is in Corralito, is now the largest in the Chiapas Presbytery (numbering 18 chapels) and is the only one composed entirely of indigenous people.

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Recent reports from Dr. Wonderly, the American Bible Society translations consultant in Mexico, and from Mr. Don Sinclair, a Wycliffe Bible translator working among the Otomi, have told of the dedication of the Otomi Gospel of Luke and of its use among the people. There are 90,000 Otomi-speaking Indians in Mexico. At the dedication service portions of the new Gospel were read in Otomi, and prayers of dedication followed in Spanish and Otomi. At that time reading classes were promised to the people. Since then part of the regular service-time twice weekly has been devoted to literacy classes based on the Gospel of Luke, with a large number of Indians studying and progressing in the reading of Otomi. Mr. Sinclair concludes : "So it is that the light of the Gospel is shining with greater intensity in this community, which was once the home of some of the killers hired by the politicians of the nearby town of Afajayucan".

Netherlands

The General Meeting of the *Netherlands Bible Society*, attended by many members of the General Committee and by representatives from the auxiliaries, was held on 21st June, 1956. At the afternoon session, Dr. J. L. Swellengrebel, just back from Indonesia on furlough, spoke on "Some facts in connection with the translation of the Bible in Indonesian".

To begin with, Dr. Swellengrebel reminded his audience that "Bahasa Indonesia", the lingua franca of

modern Indonesia, although it has its roots in the Malay language, has developed considerable differences in the course of the years as a result of a much more dynamic growing process than we are accustomed to in western languages. These differences have become so appreciable, that not only had a complete revision of the Malay version (now dating back for about 90 years) to be undertaken but even the translation of the New Testament into "official" Malay (of about 30 years ago) could no longer be regarded as contemporary Indonesian, and consequently likewise required revision. It is difficult to find the right standards in this field of rapid changes and too much should not be expected from official grammars, dictionaries and lists of terminology. Great attention should be paid to the practical handling of the language by the Indonesians themselves and to the linguistic feeling of speakers and authors with special literary gifts. It is impossible for a foreigner to acquire a sufficiently developed linguistic feeling against such a background. To achieve this one should have spoken the language from the cradle. The Translations Committee of the Netherlands Bible Society considers itself fortunate in having at its disposal a person who entirely fills these requirements.

Dr. Swellengrebel concluded by warning against the over-estimation of the tempo of the development of the language. This, in ordinary rural life and general human thinking and feeling is much less rapid and hurried—and it is just with these aspects of the language that the Bible translator is chiefly concerned.

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The Netherlands Bible Society now has over 165,000 names on its list of members and friends. Since it is of vital importance to make these people still more familiar with the work of the Society, and since it is also desired to increase their number to 200,000, a great number of exhibitions and a series of performances by an orator have been planned for the work at home this winter. The title of the exhibition is "From Clay Tablet to World Book" and it shows how the Bible came to us and how it is distributed throughout the world. In its composition special attention was given to the requirements of young people and during the morning hours, as well as from 2-4 o'clock in the afternoon, it will therefore be open for school classes.

In addition, during the period from January 7th-April 5th, 1957, a well-known orator has been engaged to co-operate in 65 promotion meetings, during which he will give 20-minute readings from the Bible in the States General Version as well as from the New Translation of the N.B.S. In this manner the Bible itself will speak to many.

■

The Committee for the Good Use of the Bible, which has been asked by the General Committee of the N.B.S. to make an investigation in the Netherlands in connection with the research work entrusted to the Rev. E. H. Robertson of the U.B.S., has established contact with two sociological institutes. In close co-operation with these institutes the first explorations will take the form of interviews and enquiries, in a new quarter of a big city and in a rural community which is rapidly moving towards industrialisation. Since these proceedings will take some time, no immediate results are to be expected. However, it is to be hoped that in this way material can be gathered which may be of importance for the Study Secretary of the U.B.S., for the Netherlands Bible Society and, lastly, in connection with strategy in Bible Society operations.

Turkey

Sub-agent Nilson, in company with a representative of the Swiss Friends of Armenians and a member of the Church Committee of a local Protestant Armenian church, visited several communities in Central Anatolia in May. Starting from Ankara, visits were made to Kayseri, Talas, Silvas, Hafik and Zara. The Christian communities are very small and there were indications at some points that these communities were gradually merging into the Muslim majority community. A priest of the Armenian Gregorian Church in Kayseri stated that he was satisfactorily caring for the spiritual needs of the people of the area and had no need of Scriptures or assistance from the Bible Society. Small groups were contacted in Silvas and Talas, but they showed little interest in having copies of the Scriptures. Though it was hoped that a suitable colporteur would be found to work in the area, no one was discovered for such work. Sub-agent Nilson reports that although the results of the trip were so meagre as to be almost negligible, he has been encouraged to go back to the area periodically to cultivate the contacts already made, and to seek out other persons who may be interested in Scripture distribution and use. The American Mission is doing very little beyond the maintaining of a school and medical clinic in Talas. It seems apparent that this area can be opened up for Christian missionary work only as Bible Society colporteurs distribute the Scriptures widely. To do so, however, will be an expensive and difficult task.

U.S.S.R.

Russian Bibles produced in Moscow by the Orthodox Patriarchate are now on sale in various countries in the West. The B.F.B.S. and the A.B.S. have received complimentary copies. This Bible, which presents no significant variant from editions published before the establishment of the communist régime in Russia, contains 1,271 pages and is offered in two colours, grey or black, both bearing the Orthodox cross imprinted in gold. A concordance, a list of the lessons for Sundays and Church holidays and a collection of maps are also included in the book. The volume was printed by the Moscow Patriarchate on its own printing presses, which they acquired in 1953 from the League of the Godless. The Bible bears no censor's stamp, contray to all other literature published in the U.S.S.R.

United States of America

The Methodist Church in the U.S.A. will emphasize Bible reading and study during the 1956-1960 quadrennium, the denomination's General Conference decided in Minneapolis in May. It approved a programme of Bible study in classes and groups, church-school curriculum materials, Bible conferences, personal and family Bible reading, articles in church periodicals and other approaches. The aim will be "to strengthen our people in the knowledge of the Bible and in the application of the truth of the Bible to the problems of the day", a resolution said. "Ignorance concerning the facts and teachings of the Bible characterises many professing Christians and members of the Church", the resolution declared. "The Bible reveals eternal truths concerning man's relationship with God in a manner which has satisfied the needs of the people in every generation".

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The *American Bible Society* has issued a new reference list of Scripture passages under the title : "The Bible and your Neighbour". The list aims at pointing out the biblical message in matters of economic justice, world peace, politics, better

race relations, labour conditions, family relationships, etc. The edition ran to 75,000 copies.

Vietnam (South)

The Rev. H. Curwen Smith, B.F.B.S. agent for Indo-China, during his visit to London last September, reported a definite improvement in conditions of Bible Society work in South Vietnam. The country's President, Mr. Mgo-Dinh-Diem, who is a Roman Catholic, has encouraged the work of the Bible Society on several occasions. Two depots are now open, one in Saigon and the other in Phnom Pengh, and eight colporteurs work in the service of the Society. The country is now open to other missionary societies besides the Christian and Missionary Alliance, and the influx of new missionaries has already had an effect on the depots' sales this year.

The Wycliffe Bible School is about to send out a number of translators with a view to translating parts of the New Testament at least in several of the tribal languages spoken in the mountainous areas in the central part of Indo-China. The first task of these translators will be to reduce the languages to writing.

No news about Bible Society work in North Vietnam has filtered through during the last few months. The stocks of Bibles left in Hanoi before the partition of the country ought to have been sufficient to cover the needs up to the present time, and even for the future, of the relatively small evangelical community there.

PERSONALIA

Many important appointments and changes have taken place recently, among which we note with regret the resignation of the literary secretaries of the B.F.B.S. and the A.B.S.

Mr. William F. Asbury, A.B.S. Literary Secretary, has recently accepted an important position with the United States Asia Foundation as their Project Secretary in Korea.

Rev. J. Eric Fenn, who has been Editorial Secretary of the B.F.B.S. for the last eight years, has been appointed Professor of Christian Doctrine at the Selly Oak Colleges, Birmingham. He takes up his new duties on 1st January, 1957.

Rev. James Innes, secretary of the B.F.B.S. in the West Indies, is giving up his post at the end of the year and will be replaced by the **Rev. W. H. Armstrong.** Mr. Armstrong has been a Methodist minister in the West Indies for about 20 years and for the last two years has been in charge of the American Protestant Church in Cristobal. Mr. Armstrong is now in England and will be sailing to the West Indies about mid-November.

Rev. D. C. Brackenridge, the Bible Society secretary in Chile, has now reached retiring age, after thirty-eight years with the Society. His place is to be taken by the **Rev. W. A. Austin,** who has been a missionary in Chile since 1941 and who acted as locum for Mr. Brackenridge during his last furlough.

Dr. Ivan H. Nothdurft has been appointed successor to the late Dr.

Charles Turner, as secretary in the Argentina Agency. The new secretary has been in the service of the Division of World Missions of the Methodist Church since 1944 and has served mainly in Lima, where he was district superintendent and mission treasurer.

Mr. Oliver K. K. Nelson, a Baptist lawyer who has been actively engaged in various activities in his church in California, has been appointed as A.B.S. associate secretary in Brazil. He is the son of a Baptist minister and colporteur of the A.B.S. He is also the brother of the director of the new A.B.S. Latin American Colporteur Training Programme.

Rev. V. N. J. Lowis has been appointed as Additional Field Secretary by the B.F.B.S. Mr. Lowis' first assignment will be in Hongkong, where he will look after the affairs of the agency during Mr. Lancashire's absence on furlough. Mr. Lowis is a Presbyterian minister and has been closely associated with B.F.B.S. Youth Groups in London and Manchester for several years. He has also been a B.F.B.S. auxiliary secretary in Co. Durham.

Rev. Allan Alvestrand has been appointed as part-time secretary of the Swedish Bible Society. Pastor Alvestrand was, until recently, secretary of the Seamen's Mission of the Swedish Church.

AUDIO-VISUAL AID NOTES

Pan American World Airways in Caracas, Venezuela, has taken advantage of the local showing of Twentieth Century Fox's picture "Land of the Bible", to advertise its travel services to Europe and the Middle East. The Rev. Kenneth Bystrom, Bible Society agent there, took advantage of this advertising and arranged to have a large Spanish Bible and an illustrated New Testament in the Pan American window. The Scriptures, together with an Agency poster, were placed in the main window between two large posters of Pan American. He then placed an advertisement in the English language daily journal of Caracas, with the text : "Visit the land of the Bible in the pages of the illustrated New Testament—price : only Bs. 7.00—Sociedades Biblicas Unidas—Principal a Conde—Edificio La Previsora — Phone : 96-260 — Apartado 222, Caracas". This advertisement appeared on the same page in the adjoining column to an advertisement for the picture "Land of the Bible" and Pan American's advertising of its travel services.

Cheap Projection Screens (from "Sight & Sound", December, 1955)

Those among our readers who can afford to pay $15 to $35 for a projection screen 54″ × 54″ need not waste time on this news item. We are not offering improved quality, only reduced price. Our screen of the same size will cost $2.25, plus a locally made frame.

We have been exploring the possibilities of securing screen material which will be durable, resistant to creasing, spongeable and easily portable, at a greatly reduced price over the products now on the market. Our choice, so far, has fallen upon rubber sheeting intended for hospital beds. This has a strong cloth base, may be folded without leaving per-

manent creases and is washable. The colour is not pure white, but is nearly so. If desired, it might be painted whiter with a rubber paint, but most persons should find it satisfactory as it is. It comes in a 54″ width.

We propose to sell this material without frames, since this will simplify transportation and the buyers may wish to have local frames made according to their own specifications. On request, we will mail suggestions for framing.

RAVEMCCO is able to purchase this material at wholesale prices and will sell in the following three sizes :

Size of Sheeting		*Price f.o.b. New York*
42″ × 54″	...	$1.75
54″ × 54″	...	$2.25
75″ × 54″	...	$3.00

Our experience shows that at least two rods, wooden or metal, at top and bottom are needed to hold the screen flat. An inch-wide hem at top and bottom is useful for the insertion of rods and may be made with an ordinary staple, or needle and thread. An extra two inches of material for this purpose may be ordered for an additional 10 cents.

Order from SIGHT-SOUND Editor, RAVEMCCO and give directions for transportation and collection of payment. Don't expect too much and you may be much pleased.

New Kodak Films

Changes and improvements in Kodak films have been coming thick and fast of late, to the point where the time has come to stop, take a good look at the new films, and see what they mean to us.

In black-and-white films the biggest news is the new Verichrome Pan Film, which in one stroke has replaced three of Kodak's most famous roll films : Verichrome, Plus-X, and Super-XX. As a result the current roll film line-up now stands as follows : Panatomic-X (moderate speed) ; Verichrome Pan (high speed) and Tri-X (very high speed).

The new Kodak Panatomic-X film is a completely new film which retains only the name of the pre-war Panatomic-X. It is a thin-emulsion film, with exposure value of 25 daylight, 20 tungsten, which gives sharper negatives of a much finer grain than its pre-war predecessor. The new Panatomic-X negatives are capable of an extremely high degree of enlargement while retaining high resolution and print quality. It is available in roll film and miniature camera sizes.

Verichrome Pan Film, with an index of 80 daylight, 64 tungsten, is an excellent all-round film for general photographic purposes. Its speed lies between that of the old Plus-X and Super-XX, and it is superior to both in quality and ability. Verichrome Pan is a fine-grain, fast film. Being panchromatic, it is superior to the old Verichrome in that it registers colours in better monochromatic tones and works more effectively with filters. In general, Verichrome Pan gives better resolution, increased sharpness, and better enlargement.

The new Kodak Plus-X Film, rated 80 daylight, 64 tungsten, is available only in 35 mm magazines for miniature cameras. It has a fine grain, and as a result of new emulsion-making techniques it has greater exposure latitude and increased tone scale. Like Verichrome Pan, it is recommended for all-round usage.

For high-speed action shots and good results with low-level lighting, the Kodak Tri-X Film has already proved its worth. It is a boon to available light photography with its exposure index of 200 daylight, 160

tungsten. These ratings are conservative and incorporate a safety factor. Yet with all its speed, Tri-X gives a moderate grain, the same grain as the discontinued Super-XX, which was only half as fast.

All the new Kodak black-and-white films offer wider exposure latitude, which means fewer misses due to exposure errors ; panchromatic quality for more natural rendition of colours in grey tones and more effective filter use ; and increased sharpness. Equally important are the higher speeds for more picture-taking opportunities and better results in low-level lighting or finer grain for greater enlargement and clarity of detail.

Formerly Kodak made two types of Kodacolour Film : Daylight type, for use outdoors in daylight or for flash pictures with blue-coated lamps and Type A for use with clear flash or flood lamps. Now one Kodacolour Film is made for both purposes.

This new film is an improved dual-purpose indoor-outdoor film which can be used with clear flash or flood, or in daylight, without conversion filters. It also gives better rendition colour and increased sharpness. Better-than-ever prints are now possible with the new Kodak Type C Print Material, which gives excellent results both in contact printing and enlarging.

There are still two types of Kodachrome Film for miniature cameras, as formerly, but the Type A has now been replaced by Type F. This Type F Kodachrome is balanced for use with clear flash without a filter.

(From "Audio-Visual News", July, 1956)

Filmstrips—the B.F.B.S. has just put into circulation the following new film-strips :

The Bible on the Roof of Africa—the first pictures from Ethiopia brought to London by the Rev. L. D. V. Ashley, the B.F.B.S. Sub-Agent in Addis Ababa. The script gives a commentary on the series of pictures which includes the Emperor of Ethiopia, Amharic translators, colportage, and newest developments in this ancient Christian country. (Kodachrome colour — 45 double frames.)

With our Colporteurs in Japan—showing colportage work in the setting of post-war Japan, including views of recent architecture, educational and translation work. The filmstrip also illustrates the introduction of the "Kogotai" Bible. (Kodachrome colour — 31 double frames.)

Boys and Girls around the World share the Bible—an illustrated talk for children, introducing the Bible as the most translated book, and showing the varied scripts used in different countries. (Presented by permission of the American Bible Society.) (Black and white—30 single frames.)

Table Displays

The B.F.B.S. has made a feature during recent years of small exhibitions suitable for displays on small trestle tables in a Church, shop window or hall. The following titles give some idea of the range available:

Anglican Exhibition

This unit is in the form of a Church and Cloisters giving details of translations published by the Bible Society for the missionary societies of the Anglican Communion throughout the world.

Free Church Exhibition

A companion unit to the Anglican Exhibition designed around a central motif of a winged Bible giving particulars of Scriptures produced for the Free Church missionary societies. Leaflets dealing with societies concerned are included.

Translation Marches on

This comprises a procession of figurines in national costume representing countries where the Society has published Scriptures in the vernacular. This is a "telescopic unit" which can be supplied in sizes suitable for a small table up to a display of 20 ft.

Right Reading

Although this unit is suitable for display in a Church porch or shop window, it is chiefly designed for an illustrated talk or "conversation starter". After dealing with the obvious necessity of being able to read labels on poison bottles, etc., the panel introduces the Laubach method. The question of books for the new literates is one which vitally concerns the Bible Society and the opportunity of bringing this important concept to the notice of the audience is provided by Scriptures in various vernaculars which accompany the unit.

Indian Panorama

Following the success of African Panorama a similar outline has been prepared in India. This is an ideal way of breaking away from the usual "hymn-prayer-talk-collection" routine. A guide sheet supplies details of an unusual programme. It is introduced by a background talk, a special map being used by way of illustration. The company then breaks for viewing a small exhibition, bookstall and free literature. A filmstrip on India follows and the programme is brought to a climax by the presentation of a dramatic sketch. Scripts, Speakers' Notes, and all exhibition material are included.

Contributors to this Issue

The Rt. Rev. E. Berggrav, Bishop of Oslo, is the first and only President so far of the U.B.S.

Mr. Herbert Renner is Business and Production Manager of the Altenburg Bible Society, Berlin.

Mr. Bo Runmark is a member of the Committee of the Swedish Bible Society and Managing Director of Diakonistyrelses Bokförlag (publishers connected with the Church of Sweden), which publishes all editions of the Swedish Bible Society.

Dr. W. A. Visser 't Hooft is General Secretary of the World Council of Churches.

Dr. Kurt Zabel is Secretary of Bibelwerk, the federation of Bible Societies in eastern Germany.